

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII

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NEW SERIES  
VOLUME XXXVII. No. 26

## Who's Who and What's What

Northern Baptists in their Convention in Colorado Springs voted against merging their two home boards and their two foreign boards. In each of these fields the women have a separate board and the vote was to continue these as they are.

"Sock the rich" or "Soak the rich" is a convenient but deceptive expression used by well-to-do people who try to prevent the enactment of laws which would require them to pay taxes according to their ability. How would it do to answer this sort of argument by calling the present method of taxation a plan to "sock the poor." The burden of taxation cannot be equitably distributed unless a graduated income tax is applied all the way up the scale.

It is now reported that Dr. B. Locke Davis has accepted the call to the pastorate of First Church, Brookhaven. He has been in their minds since they have been without a pastor, and they called him recently in hope of his acceptance. He has been pastor at Gulfport for several years, and is recognized as one of our best pastors and preachers. He is an alumnus of Simmons University and of the Baptist Bible Institute where he took his doctors degree. This church will maintain its record near the front in all our Baptist work. Change effective Aug. 1.

Brother Joe Canzoneri writes: We have just closed a two weeks meeting with the church at Huttig, Ark., brother T. H. Jordan of Helena, Ark., preaching. He is a very good preacher of the Gospel of Christ. There were several additions to the church and many Christians dedicated themselves to the Lord. Brother E. L. Douglas, a Mississippian and Mississippi College man, is the very efficient pastor of this church. He is an exceptional young man. Both he and Mrs. Douglas are well trained and are doing a splendid work for the Lord in the church and in the association. At this writing Dr. V. E. Boston and I are with Pastor W. O. Carter and his church at Bay Springs. Pray for us.

The church at Polkville in Smith County, known heretofore as Beulah church, by unanimous consent of the membership recently dissolved and reorganized as Polkville Baptist Church. The purpose of this move was to eliminate certain disaffected and unsympathetic elements in the body, and included in the new organization only those who were willing to adopt the New Hampshire article of faith and a church covenant which would commit them to faithful discharge of their Christian obligations. There were 59 who went into the new organization, where the former membership included some 200 who had scattered to the four winds or had become indifferent to church obligations. The pastor, C. O. Estes preaches to them one Saturday and one Sunday afternoon in each month.



DR. W. W. HAMILTON  
President of Baptist Bible Institute.  
One of the speakers at Mississippi Baptist Assembly July 7-12.

Dr. W. R. White of Ft. Worth accepts the call to First Church, Oklahoma City.

Rev. and Mrs. N. R. Stone plan to spend an August vacation in Florida. He was for some time pastor in Tampa.

Dr. A. L. Aulick goes from an Oklahoma City pastorate to become head of the Bible Department in Oklahoma Baptist University.

We are having our revival meeting here at Baldwin the fourth week in July, with Dr. L. E. Barton of Montgomery, Alabama, preaching. I shall have nine meetings this summer and should like to have the prayers of the brethren during the evangelistic season.—C. W. Barnes, Pastor.

Mr. Charles Webb, son of Rev. and Mrs. H. H. Webb of Jackson, was ordained Sunday night at First Church, his father delivering the charge. He was examined by a presbytery in the Baptist Record office a few days before and approved unanimously. The presbytery consisted of W. A. Hewitt, P. I. Lipsey, R. B. Gunter, I. F. Metts, J. E. Cranford and B. Simmons. Bro. Webb was recently graduated from Mississippi College and purposes to enter the Louisville Seminary this fall.

From the Newton Record we learn that there has been a reorganization of the faculty and administration of Clarke College. Rev. C. Z. Holland, pastor at Newton becomes president and will serve without salary, while retaining his pastorate. Rev. J. E. Wills will be vice-president and dean. Dr. Jno. F. Carter and Dr. F. D. Graves will be members of the faculty, other members to be announced later. Prof. S. L. Stringer, president for several years past is a candidate for state superintendent of education. A business man of Newton will probably be business manager of the college.

For various reasons the Yalobusha County fifty Sunday meeting has been called off.

First Church, Washington, recently burned a 50 year old mortgage on their building.

Texas celebrates its centennial next year. The Baptists of the state will participate, and it is said that David Lloyd George, former British prime minister will be invited to make an address.

The Evening Telegraph of Colorado Springs says the city auditorium was packed at the opening meeting of the Northern Baptist Convention, "one of the most inspiring religious gatherings the state has ever witnessed."

A "new deal" is the language of Ashdod. The scriptures tell us about a "new creature" and that is the language of Zion. Let us hold fast the form of sound words, and not that of poker players and ball room habits.

Pastor Chas. A. Wingo writes that the Sunday school at Sherman is growing in numbers and interest. The revival begins second Sunday in August, pastor preaching, music led by Carl Shands the regular choir director.

The Prentiss church closed its revival meeting Thursday night, June 20th. There were thirty-nine additions, twenty-two of whom were for baptism, preaching by Dr. B. C. Land of Winnfield, Louisiana. Dr. Land is one of the strongest and soundest Biblical and doctrinal preachers this pastor knows anywhere. Many of the older residents of our town say that this meeting is truly the greatest the church ever experienced. Our people are happy and the work is progressing as well as could be desired.—L. E. Green, Pastor.

Dr. Boatwright has been forty years president of Richmond University and is now given a great celebration by the Virginians. Here are some of the reasons suggested for his success: "vision," "never quit," "never bore a grudge or malice," "believed in his task," "gets up at 5 in the morning and works, works, works."

The Mississippi College quartet composed of Henry Eager Love of Hattiesburg, Alvin Huffman, Jr., of Blytheville, Arkansas, Charles Pate Gunter of Jackson, and James Vass Farr of Itta Bena, added much to the student retreat music which was a feature of the Baptist Student Retreat recently ended at Ridgecrest, North Carolina. This group, making up probably the best Mississippi College quartet in recent years, has appeared in special programs in many Mississippi communities during the past spring.

Dr. R. H. Pitt, editor of the Religious Herald, says: "With reference to the proposal of Dr. McNeill Poteat to enlarge the activities of the Southern Baptist Convention in the direction of social service, we are anxious to know something more of the reasons which influence him in making this proposal and something more at the same time of the reasons that are influencing quite a number of our excellent Southern brethren in opposing such a proposal as likely to be extremely harmful to the best interests of evangelical Christianity." Come on with your lanterns.

## Mississippi Baptist Assembly July 7-12 At Miss. Woman's College, Hattiesburg



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## Sparks and Splinters

Dr. C. C. Cox of Norfolk, Va., passed away recently. He was one of twelve who made up the class of full graduates at the Louisville Seminary to which the editor belonged.

Twenty-five thousand books, pictures and plates, valued at half a million dollars were recently burned by New York City policemen, because they were accounted obscene.

The governor of Missouri has vetoed the race track gambling bill passed by the legislature, thanks to the good work done by Dr. C. Oscar Johnson, of Third Church, St. Louis, and his helpers.

Federal and other public debts in the United States have now gone beyond fifty billion dollars. It is a gratifying experience that Southern Baptists are reducing theirs. The day of reckoning is bound to come.

The motor vehicle commissioner of Connecticut says that a man who has had one or two drinks only is more dangerous in driving a car than the man who is drunk, because he thinks he can manage a car when his judgment is vitiated by drink.

Osyka: J. E. Byrd was with us June 9-16th in a very gracious meeting. Thirty-five additions, 17 for baptism and our church greatly stirred and revived under his soul-searching messages. For which we thank God and take courage.—S. A. Williams, Pastor.

The Alabama Baptist says that the per capita public debt of every man, woman and child in Alabama, white and black is \$373.19, while the per capita indebtedness of each member of a Baptist church in the South is \$1.25; that is on southwide boards and institutions, which can be doubled to include state and local institutions.

Millions of people in Russia are trying to fool themselves into believing there is no God, but it will never go down. It is too much like the remarks of the colored preacher at the funeral of his friend Mose: he said, "We all hopes Mose is gone where we know he aint." Or like the youngster in college who answering the questionnaire passed around to learn the religious beliefs of the students, answered, "I am an atheist, thank God."

R. C. Cannon writes from Milton, W. Va.: "I have been pastor of the Milton Baptist Church for the past six months. During that time we have received about seventy-five into the fellowship of the church, with something over fifty of that number coming by baptism. They are raising the pastor's salary and have greatly increased in missionary giving. I have my mother, Mrs. W. L. Cannon, of Calhoun City, Miss., visiting me on her summer vacation. She is thoroughly enjoying the mountain scenery during this season of the year."

The First Baptist Church of Corinth, Miss., has just closed a great evangelistic meeting conducted by Dr. Arthur Fox of Morristown, Tenn. The meeting began June 2nd and closed the 16th. For sixteen days Dr. Fox preached two or three times daily to audiences that filled the church. From the beginning, he caught and held the attention and interest of the people. He has a wonderful knowledge of the Bible which he preaches fearlessly and out of a deep personal conviction. His messages are enriched and illustrated out of his wide reading and travels and from his own varied experiences. His appeals to higher living, deeper consecration to Christ and greater loyalty to the church are almost irresistible. There were fifty-four (54) additions to the church, most of them by confession and baptism. The singing was led by his son, Paul, a student for the ministry, having one more year in the Seminary. He did fine personal work among the young people. The church at the closing service invited Dr. Fox to return next June and lead in another evangelistic campaign.

Fifty per cent of the more than 77,000 of the persons arrested in Los Angeles, Cal., in 1934 on misdemeanor charges were booked as intoxicated. What a price we are paying for repeal!

Mr. Geo. D. Riley of Jackson passed away Tuesday afternoon. He was prominent in state affairs having held the office of Insurance Commissioner, and in fraternal circles. He was also an active deacon in First Church of Jackson.

My field, consisting of Zion Hill, Mount Pleasant, and Berwick church in the Mississippi Association, have given me a handsome Chevrolet sedan. This beautiful expression makes me feel very grateful and very humble. Pray for me that I may be a better pastor.—S. G. Pope.

The present administration in Washington deliberately jumped into the liquor business and the secretary of the treasury, Mr. Morgenthau, is now calling upon the churches to help him and keep him from being drowned in the liquor which he turned loose.

Reports come to us that in spite of the more than two to one vote against the sale of beer in Calhoun County, some dealers are going right on with the sale. This is just one of many proofs of the absolute lawlessness of the liquor business. But we have an idea that there are dry voters in that county with sufficient intestinal fortitude to stop that business. Page Carrie Nations.

Dr. J. S. Farmer, editor of the Biblical Recorder believes that it is the duty of the editor of a religious paper to be thoroughly versed in social and political questions that he may be able to keep the readers properly informed. He seems to believe that they can be of more use in this field than a research commission. But do not the editors greatly need information from specialists in this field?

We are to begin a revival meeting in the First Baptist Church, McComb, next Sunday. We have been receiving people for baptism quite frequently all this year and we are hoping to see many saved and the life of the whole church revived. Our enlargement without is determined by enrichment within. It is my serious judgment that we carry too many damaged goods on the shelves of our churches. This will be twelve revival meetings I have conducted with my own church here in McComb. Please pray for us.—J. W. Mayfield.

Averett College, Danville, Va., the oldest Baptist College for women in Virginia, closed the session with the largest enrollment in the seventy-seven years of history of the institution. Dr. C. C. Coleman, of Richmond, preached the baccalaureate sermon, and Dean Robert G. House, of the University of North Carolina, delivered the commencement address. President J. W. Cammack delivered diplomas and certificates to one hundred and thirty-three graduates. The year was closed free of debt. The trustees took steps to erect a new dormitory to cost not over \$100,000. Averett has had no vacant room in the dormitories in six years.

It was the great joy of the church at Gloster to have Rev. Sidney Johnston of Fifth Avenue Church, Hattiesburg, for a ten days meeting. Johnston is one of our very best preachers and rendered us most worthwhile service. Seventeen have already been baptized, with six additions by letter. Some others stand approved for baptism and will be baptized at an early date. I can most heartily recommend brother Johnston to those wanting a man who preaches the simple gospel in a most affective way. We were greatly blessed by his coming and our work stimulated along all lines.—E. K. Cox, Pastor.

Mrs. Mary Caldwell Johnston, reared in Louisville, Ky., widow of a Baptist preacher, bequeathed \$5,000 to the Louisville Baptist Orphans Home.

Our church has just closed a splendid D. V. B. S. which ran two weeks and reached an enrollment of 232, with average attendance of 157.—W. M. Fore, Pastor First Baptist Church, Pritchard, Ala.

Prof. Chester Swor is morning watch speaker at the Arkansas Baptist Assembly, Siloam Springs, July 1-10.

First Church, Columbus, has just closed its first daily vacation Bible School, conducted by Rev. Jas. W. Askew. There were 184 enrolled. After three weeks of work the commencement program was given at the Sunday night service hour.

Northern Baptists have 590 foreign missionaries on ten foreign mission fields, of whom nearly 100 are doctors and nurses. Thirteen new missionaries have been appointed within the past year. There have been nearly 15,000 baptisms on these foreign fields of Northern Baptists. Within the past few years 30,000 Sudras, caste people in India, have been baptized. The Sudras are numerous and influential, constituting the bulk of the population in the Telugu country. One of our Mississippi young women, Miss Selma Maxville is a missionary nurse in Burmah, under appointment of the Northern Baptist Board.

Mr. Fr. E. Burkhalter is well known by Southern Baptists, and wherever he is known he is loved. He has been a newspaper man, and you know that some of the best books in the world have been written by newspaper men. Brother Burkhalter is now Professor of Journalism in Baylor University. He has always been a seeker after souls and a lover and companion of boys. This book of his just published is the result of his work with boys. It is entitled "Winning the Adolescent Boy," published by the Broadman Press, has over 200 pages and sells for \$1.00. Other people have studied psychology and sociology in the schools, but Burkhalter has studied it in personal contact with boys. This book is the result of his loving efforts in their behalf. It shows how he has been able to help them, though there is no effort to magnify himself. His interest in boys quickened all his intellect and enables him to show others how they may help boys. It is written frankly from the point of view of the Christian worker. We sincerely hope that parents, pastors and school teachers and Sunday school teachers will get this book. It will greatly help their work. There are fifteen chapters which come at the problem from every desirable point of view. Dr. G. S. Dobbins who writes the introduction says it helps him and that "It should be read by every minister in the land, and should be a prized possession of parents, teachers and others who would get at close grips with the boy problem."

### THE SECRET OF THE SERMON

During the great Welsh revival, a minister was said to be very successful in winning souls by one sermon that he preached—hundreds were converted. Far away in a valley news reached a brother minister of the marvelous success of this sermon. He desired to find out the secret of the man's great success. He walked the long way, and came to the minister's poor cottage, and the first thing he said was: "Brother, where did you get that sermon?" He was taken into a poorly furnished room and pointed to a spot where the carpet was worn threadbare, near a window that looked out upon the everlasting hills and solemn mountains and said, "Brother, there is where I got that sermon. My heart was heavy for men. One night I knelt there and cried for power as I never preached before. The hours passed until midnight struck, and the stars looked down on a sleeping world, but the answer came not. I prayed on until I saw a faint streak of grey shoots up, then it was silver—silver became purple and gold. Then the sermon came and the power came and men fell under the influence of the Holy Spirit."—G. H. Morgan.

Mrs. Pearl S. Buck, the daughter of a missionary, who in her books has exploited her loose notions about religion, was recently granted a divorce in Reno and the same day secured license to marry another man. Loose theology and loose morals are not far apart.



# A GREAT PERIL IN OUR PROGRESS

L. R. Scarborough

All Baptist hearts rejoice and all Baptist causes take new hope in the recent development of our laymen's work throughout Texas and the South and in the new and encouraging progress made in tithing in our churches as led by Dr. Campbell and his great church at Lubbock.

If our laymen encouraged by our pastors will take hold of this new tithing movement and other work in the churches they will usher in a new and mighty day in all our work locally and denominationally. My heart leaps with joy and my prayers take hold of God over this wonderful movement. It should have the fullest cooperation of all our people in every part and phase of Christ's causes. It gives hope that we will turn depression and adversity into triumph and progress in all our kingdom work.

## But There is a Great Peril

What will we do with this increase in receipts from the tithes? Will we care for local needs only? Or local needs and world needs—missions and education and benevolence? Will we take care of the nearest and home needs or do our duty also to state missions, southwide and worldwide needs as well?

Our leaders in this glorious recovery movement must remember that the tithe is not only to take care of needs at home but also in all Christ's kingdom. There is in the very heart of all the tithing obligations in both Old and New Testament the kingdom idea.

The tithe Abraham paid to Christ's representative was a kingdom matter. The tithe in the Leviticus system was for the priests and Levites in all the land of Israel, not just Jerusalem and Judea. It was for the spiritual needs of every part of the Promised Land and all God's chosen people. The whole tithe of Malachi was for the financing of the Messianic kingdom—the whole program of Christ. The early Israel was the Promised Land and the Jewish kingdom, the later, larger, Messianic kingdom was the kingdom proposed in Christ's commission in Matthew 28:18-20. The whole world is in the whole tithe. We must see to it that the unselfishness of the tithe is not used and abused in local and church-selfishness. Certainly local needs should share in this new day of generosity but should not get the lion's share. Unselfish and wide kingdom causes should share in the distribution of the tithe, since our appeal in getting the tithe will be greatly strengthened by the kingdom causes. Don't use the mission appeal and urge in securing the tithe and then starve missions in the distribution of the tithe. Here lies a serious peril. If church debts are paid and pastor's salary increased and additional workers employed and missions and other Southwide and worldwide causes receive the same old poor and meager percentage, a high crime in Zion has been committed in the name of the tithe. Which is the more serious robbery as described in Mal. 3:8-10 for the individual church members to withhold his tithe from the church, or for the church to withhold the tithe it has received, from the outside, kingdom causes? My anxious word is to our brotherhood in this mighty, glorious movement, to be true and loyal to the kingdom—wide idea in the tithe—and all our causes share in this hopeful recovery act now so greatly encouraging to our causes and stirring our churches. We should neither rob God in withholding nor in distributing the tithe. Let this word be broadcast to all our churches and people. We must take care of our local creditors and our universal debtors to a lost world.

Mr. E. C. Williams has just closed out a course in Teacher Training which was most helpful. Friends in Cleveland are unanimous in asking that he come back to us again soon. His work will bear fruit in increased efficiency and more contagious enthusiasm for the enlistment of the indifferent in Bible study.—I. D. Eavenson, Pastor.

# SPURGEON AND THE LIQUOR TRADE

By Rev. A. Cunningham-Burley  
London, England

Spurgeon threw in the entire weight of his immense influence in support of the Temperance Movement. This meant, of course an uncompromising opposition to the drink traffic. He believed that next to the preaching of the Gospel, the most necessary thing to be done, was to induce people to become total abstainers and to let strong drink severely alone. His advices were not lost. His solemn warnings were not thrown away. He had an undivided church behind him to support his appeals.

He once gave a thrilling instance of the evils of drunkenness. An overpowering silence fell upon his mighty audience as he related the following:

I dare say some of you recollect the case of Gurling, one of the keepers of the reptiles in Zoological Gardens. It happened in October, 1852, and therefore some of you will remember it. This unhappy man was about to part with a friend who was going to Australia, and according to the wont of many he must needs drink with him. He drank considerable quantities of gin, and though he would probably have been in a great passion if any one had called him drunk, yet reason and common sense had evidently become overpowered. He went back to his post at the gardens in an excited state. He had some months before seen an exhibition of snake-charming, and this was on his poor muddled brain. He must emulate the Egyptians, and play with serpents. First he took out of its cage a Morocco venom-snake, put it round his neck, twisted it about, and whirled it round about him. Happily for him it did not arouse itself so as to bite. The assistant keeper cried out, "For God's sake put back the snake," but the foolish man replied, "I am inspired." Putting back the venom-snake, he exclaimed, "Now for the cobra." This deadly serpent was somewhat torpid with the cold of the previous night, and therefore the rash man placed it in his bosom till it revived, and glided downward till its head appeared below the back of his waistcoat. He took it by the body, about a foot from the head, and then seized it lower down by the other hand, intending to hold it by the tail and swing it round his head. He held it for an instant opposite to his face, and like a flash of lightning the serpent struck him between the eyes. The blood streamed down his face, and he called for help, but his companion fled in horror; and, as he told the jury, he did not know how long he was gone, for he was "in a maze." When assistance arrived Gurling was sitting on a chair, having restored the cobra to its place. He said, "I am a dead man." They put him in a cab, and took him to the hospital. First his speech went, he could only point to his poor throat and moan; then his vision failed him, and lastly his hearing. His pulse gradually sank, and in one hour from the time at which he had been struck he was a corpse. There was only a little mark upon the bridge of his nose, but the poison spread over the body, and he was a dead man.

And strong drink did it all. Oh, how Spurgeon and his mighty contemporaries warned us against the accursed grip of alcohol! I once heard old General William Booth address a sea-side audience. In a tearful outburst he cried, trembling all over with deepest emotion: "To hell with strong drink, but in God's name, let us save the drunkard."

Dr. H. L. Martin of Senatobia was with Pastor Rushing in a fine meeting at Olive Branch church; real revival and several additions. On July 1 Dr. Martin goes to Monticello for a ten days meeting with Pastor D. O. Horne. At Senatobia a great B. T. U. institute has just closed, with classes for all unions. Nine were baptized Sunday night, making 23 additions in past few weeks. The W. M. U. is breaking all records in attendance, fifty present last week.

# MEETING OF THE EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore

The annual meeting of the Executive Committee, held in Nashville June 12, was thoroughly harmonious and constructive. The many matters committed to it by the recent Convention in Memphis were dealt with carefully and prayerfully.

Dr. John K. Sampey, Louisville, the new President of the Convention, sounded the keynote of his administration in the opening devotional service, reading from Isaiah, the Book of Comfort, and from Ephesians, which magnifies the church. He made it clear that he will major this year in the field to which he has devoted his life, that of deepening the spiritual life of Southern Baptists through the study of the Scriptures. The committee went on record as heartily endorsing and commending President Sampey's suggestion and challenge to Southern Baptists to read Isaiah 40-66 ten times and Ephesians forty times between now and the next Convention in St. Louis May 20, 1936. Pastors are urged to make much of these passages in their prayer meetings and Sunday services.

Dr. J. E. Dillard, Birmingham, who had been chairman of the Administrative Committee of the Executive Committee for many years, was elected chairman of the whole committee: Dr. H. L. Winburn, Arkadelphia, Ark., vice-chairman; Dr. Austin Crouch, Nashville, executive secretary; and Walter M. Gilmore, Nashville, secretary.

Dr. Frank Tripp was asked to continue his leadership of the Hundred Thousand Club, which has up to June 11 raised an aggregate total of \$302,868.28 for the retirement of the debts of the agencies of the Southern Baptist Convention. In view of the liberal contribution of Dr. Tripp's great church in St. Joseph in lending him to the denomination without cost for the past two years, the agencies participating in the benefits of the Hundred Thousand Club, in cooperation with the Sunday School Board, are asked to provide an assistant for Dr. Tripp and his church from September, 1935, to the meeting of the Convention in 1936.

The committee on the Hundred Thousand Club, of which Dr. Tripp is chairman, together with the heads of the several agencies benefited by the club, are asked to promote the club in the most efficient manner consistent with the resources at their disposal, putting on an intensive effort to secure additional members of the club during January and February, 1936, in accordance with the policy of the Convention already adopted. Dr. T. L. Holcomb, the newly elected Secretary-Treasurer of the Sunday School Board, who was cordially welcomed by the committee, announced that so far as he was concerned his Board would follow the same policy with reference to the Hundred Thousand Club that has been pursued during the last two years.

Dr. J. W. Storer, Tulsa, Okla., was made chairman of the Administrative Committee, succeeding Dr. Dillard; Dr. Louie D. Newton, Atlanta, Ga., continues as head of the Committee on Cooperation and Enlistment; Dr. Hight C. Moore, Nashville, as chairman of the Committee on Arrangements for the Convention; F. N. Smith, Clarksdale, Tenn., chairman of the Committee on Investments; and J. M. Shelburne, Danville, Va., chairman of the Committee on Opdyke Scholarships.

The date suggested for the Every Member Campaign this fall is the same as last year—from the first Sunday in November through the second Sunday in December—November 3-December 8. The committee decided to hold its next meeting Wednesday, December 11.

Nashville, Tenn.,  
June 15, 1935.

East McComb Church has remodeled its building and will have the formal opening next Sunday.



# Editorials

## ALL THINGS DONE IN LOVE

One cannot understand the First Epistle to the Corinthians unless it is read with this idea of love in mind from start to finish. Indeed it might be said that the whole of the New Testament cannot be understood if this word is left out, or is not carried in mind all the way through. John is sometimes spoken of as the apostle of love, but Paul is no whit behind him. The religion of Jesus cannot be understood nor lived without putting love at the heart of it all. This is what motivated God in the beginning of the gospel. Jesus says we are to love one another as He loved us. And Peter makes love the crown and consummation of all Christian virtues when in 2 Peter 1:5-7, he finishes the list by saying, "In your brotherly love supply love."

But back to First Corinthians. All Bible readers are familiar with the thirteenth chapter, but most of us are inclined to think of that as the only place in the epistle where love is spoken of. Far from it. It runs through them all, and the letter ought to be read with this in mind. It is a great pity that the King James translators here and in some other places use the word charity, which does nothing but confuse men's minds.

When Paul says, "Let all things be done in love," he is summing up the whole teaching of the epistle. In the first part of it he rebukes them for divisions and contentions which are contrary to the spirit of Christian love. And when he gives them a lengthy dissertation about eating meat offered to idols, he says this matter will be regulated without trouble or confusion if they really love one another. Some were proud of their newly gained Christian freedom and knowledge and had no scruples about eating meat offered to idols and rather spurned those who did. But Paul rebukes them by saying that "knowledge puffeth up, but love buildeth up."

And in discussing the many spiritual gifts they had and their use of these in public worship, Paul tells them that they are to seek specially those gifts which will help somebody else and not exalt themselves. In other words, the spirit of love to others, genuine concern for their welfare must determine everything. He says that without love all the other gifts are so much meaningless noise. And when he says, "I shew you a most excellent way," he is introducing love which he describes in the thirteenth chapter. And in concluding this chapter and resuming his remarks about diverse gifts of the Spirit, he says emphatically "Follow after love, let this be the real object of your pursuit."

It may be that our whole religious activity will have to be reorganized or reintegrated about this one supreme motive. God values our service only as it is the expression of love. And men will be helped only as our efforts in their behalf are impelled by love. Love must go deep enough in our souls to determine our conduct before men.

The Sunday school lesson for next Sunday is called a temperance lesson, and its significance is that we cannot choose our own pathway irrespective of the welfare of others. The effect of our conduct on them, next to our desire to please God must settle the question for us in many a decision as to duty. We are to do nothing where-by our brother stumbleth.

The work of grace is completed in us only when we are made perfect in love. Recall the prayer of Paul in Ephesians, that they may be "rooted and grounded in love . . . and know the love of Christ which passeth knowledge, that they may be filled unto all the fulness of God." And the correct reading of Eph. 4:15 is probably this: "Speaking truth, may in love grow up in all things into Him, who is the head, even Christ." "The end of the commandment is love

## GOD CALLS TO MISSION FIELDS

There are certain souls specially sensitive to the voice of God. They have risen to an altitude where the voice of the world no longer drowns the call of God. They are above the fogs and clouds, and in the clear sunshine of nearness to God and can see the beckoning hand of God that points the way to service among the lost millions beyond the horizon of the ordinary man.

We would not spiritualize the vision of Paul as he reached the western coast of Asia and saw and heard the man of Macedonia who said, "Come over into Macedonia and help us." It was a genuine vision and Paul heard it as the call of God to meet and minister to lost men of another race and another continent. Foreign missions, all missions, begin with the voice of God in the individual soul. God speaks directly to men like Paul and Carey and Judson and Bryan and Graves and Bagby; to women like Miss Moon, Miss Cox and Miss Landrum. We may well thank God that some men and women are sufficiently sensitive to hear the voice and call of God in the cry of the world's need.

If we cannot all hear the voice of God direct to us, then we can hear the report that such sensitive souls bring to us, of what God has said to them. Luke says in Acts 16:10, "When he had seen the vision, we sought to go." None of Paul's companions saw the vision. They did not hear the Macedonian saying "Come over and help us." But they had no doubt of the actuality of it. There was such an accent in the voice of Paul and such a set and holy purpose in his face, that they were ready to join him in heeding the call. The voice may be heard by one alone, but the message is for us all. "He" saw the vision, "we" said, "Let's go." The call to a missionary is a call to us. It is an individual call, but it is a collective obligation. The duty was just as much upon Paul's companions as upon himself. Carey must have somebody to hold the ropes while he goes down into the well. Judson goes to Burmah and Rice returns to America to stir the hearts of Baptists to provide him support. The mission obligation is on all of us alike.

Luke says, "Concluding that God had called us." There are some obligations which God allows us to solve by putting several things together. Missions are an adventure of faith, but it is no blind and thoughtless undertaking. Reason and intelligence draw certain conclusions from certain facts. Paul and his companions deliberated on this matter. Special providences and direct intimations and illuminations of the Spirit do not do away with the necessity of reason. They provoke it into action.

Luke says "We sought to go forth into Macedonia." God did not furnish an airplane, nor any miraculous transportation. They had to devise the means. There were difficulties in the way that had to be surmounted. Some plans had to be made, and they set to work to make them. They did not sit down and wait for God to pick them up and toss them across the Aegean. They had to provide themselves passage. The Lord always leaves room for individual initiative. We are not born to perpetual infancy. We must use such resources as we have. And thus we are ourselves developed while helping others.

But Luke says "straight way" we sought to go. No time was lost. A world in need awaited their coming. The voice of God did not and does not permit delay. The only way to keep up with God, to keep in sight and hearing of Him, is to obey immediately. The trouble with the Hebrews to whom the New Testament epistle by that name is addressed was that they had become dull of hearing, when by reason of the time they ought to have been teachers, they had to be taught the first principles of the oracles

out of a pure heart and a good conscience and faith unfeigned."

of God. Sloth is a sin. "Thou wicked and slothful servant" provokes the judgment of God and causes that to be taken away which had been entrusted to us. To hesitate is to disobey the voice of God, when He invites us to share with Him the glory of the world mission enterprise.

It might not be amiss in considering this vision of Paul to keep in mind the latter phrase, "God had called us to preach the gospel unto them." God, and us, and them. And that which connects us all is preaching the gospel. That is our one supreme mission at home and in all the world.

—BR—

## THE ESSENTIAL QUALITY IN RELIGION AND WHAT IT WILL DO FOR YOU

—O—

As we see it the one essential quality in religion, in any religion and in all religions, is the recognition of an authority outside of ourselves. This is what makes the human race "incurably religious," if that can be truly said of mankind. It is commonly said that all men, every race of men have some kind of religion. By which is meant that all men recognize some authority outside themselves as having to do with them, with their lives, with the world in which they live and perhaps with the universe in which we live and of which we are a part.

It can be easily shown, so easily that it does not need to be shown that men universally recognize that there is something or some one that determines the way things go, above and independently of our wills. Paul expresses it when he speaks of God "who worketh all things after the counsel of His own will." There was never a religion in the world and is not today, but at the heart of it was the recognition of the right and the ability of one outside ourselves to determine the facts and issues of life. That is as true of Mohamedanism, Judaism, and all forms of paganism, as it is true of Christianity. It is the one thing in common with all religions because it is the cause of religion. It gives man the feeling of dependence; it leads him to worship and to prayer. It is a queer thing that today we occasionally hear of a man who professes to be a Christian who objects to any authority outside himself. To deny this authority is to destroy the tap-root of religion of any sort.

An intelligent and full acceptance of this authority makes a man a Christian. We do not say that the theoretical acknowledgement of the fact makes a man a Christian. But the practical recognition of this authority as residing in the Lord Jesus Christ makes a man a Christian. The Christian religion, like every religion is an authoritarian religion. True religion is knowledge of the true God as the seat and source of authority.

The true religion must of necessity be a revealed religion. It is not a feeling after God if perhaps we may find him. It is not a philosophical search for God. Man cannot by searching find out God, as Job found out. Jesus said, "No man knoweth the Son but the Father, and no man knoweth the Father save the Son and he to whom the Son willeth to reveal him." The religion of Jesus Christ is the only true religion because it is the only one that is an authoritative revelation. And it is authoritative because it is a revelation. It is not a perhaps, but a thus saith the Lord.

But does some one ask is the Jews' religion not a religion of revelation and therefore authoritative and true? It was intended to be. But the Jews reject today the teaching of their own scripture. Jesus said if they believed Moses they would believe him, for Moses spoke of him and said "The Lord your God shall raise up a Prophet from among your brethren like unto me. Unto him shall ye hearken. And whosoever shall not bear my words which he shall speak in my name, I will require it of him."

But John the Baptist came preaching in the wilderness that the kingdom of God was at

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hand. Submission to Jesus was the one test of true religion. When Pilate asked Jesus, Art thou a king then? Jesus said Thou sayest that I am a king. For this came I into the world. Paul said, "If thou shalt confess with thy mouth Jesus as Lord and believe in thy heart that God has raised him from the dead, thou shalt be saved." To be a Christian is to give full recognition to the absolute authority of Jesus. Authority here as everywhere is the essential of religion. Any man who accepts the authority of Jesus is a Christian. If he does not he is not. "No man can say Jesus is Lord but in the Holy Spirit." 1 Cor. 12:3.

We go further and say that any man who fully accepts the authority of Jesus and his will as revealed in the New Testament will be a Baptist. It must be done fully, in all sincerity and to the exclusion of any other claimant to authority. No family ties, no church authority, no credal authority, no setting up of self will, or expediency, or personal convenience or preference. Almost anybody who is not a Baptist when in a close place in the discussion of differences in faith and practice among Christians will finally retreat into one of these, or will hedge by saying that these matters are "not essential." The only question to answer is what is the will of Jesus? It is well said that any man with an open mind and an open Bible will come out a Baptist.

There is another axiomatic truth: any man who accepts the authority of Jesus will be a missionary Baptist. We do not mean that he will simply be a member of a missionary Baptist church; but that he will be genuinely missionary in conviction and in practice. Jesus said, "All authority in heaven and in earth is given unto me, go ye therefore." The inevitable logic of the acceptance of the authority of Jesus is the recognition of the obligation to bring all others to be his disciples.

This is why all authority has been placed in the hands of the Son of God, that he might bring a lost world back to God. The one purpose of God is to redeem a lost world. All the forces of the created universe are put into the hands of the Lord Jesus for the accomplishment of this purpose.

In 1917 when Congress declared war against Germany all the resources of the government, all its machinery were put into the hands of President Wilson until the task was done. In 1933 Congress declared that we were in an emergency financially and economically and entrusted extraordinary powers to the president for the period of the emergency. So there has been entrusted to the Lord Jesus control of all things for the carrying out of the purpose of God in redemption. A man who is not a missionary is at variance with all the forces of the universe, and out of line with the revealed will of God.

"Then cometh the end when he shall deliver up the kingdom to God even the Father; when he shall have abolished all rule and authority and power. For he must reign till he hath put all his enemies under his feet." 1 Cor. 15:24-25.

#### BAD MANNERS IN PRAYING

Heavenly manners may be as desirable as heavenly manna. Bad manners are not confined to the period of prayer. Our age is in sad need of guidance in the matter of manners. And when we speak of bad manners in praying we do not have in mind the proper behavior on the part of others while some one leads in prayer. We are thinking now of inconsiderate manners or speech on our own part when we are talking with God.

Of course boorishness is painful when seen in the attitude or conduct of one man toward another, or of children in their behavior toward their elders. But it is far worse when seen in our own or another's behavior in the presence of God or in talking to God. The greater the degree of refinement in one the more painful

will be the ill-manners of an untutored or thoughtless person in His presence. How we must often grieve the Lord with our brusqueness in approaching him!

And here we wish to confess that many times in our efforts to speak with God in secret, we have had to stop in the middle of it all and ask pardon for the way we have spoken. It is so easy, and perhaps common to rush into His presence and blurt out our requests with no recognition or consideration of who it is to whom we are speaking. The bowed head or bended knee ought to represent a genuine attitude of humility. The brief word "Father"; the qualifying phrase, "Who art in heaven"; the quiet "Hallowed be thy name," these ought to give us pause as we come into the presence of one infinite in power, holiness and love.

Have you not sometimes felt his hand upon your shoulder or his finger upon your lips, saying "Wait a second now, before you speak." Or when you rushed into his presence with immediate requests for something, have you heard him whisper, "Leave that to me; let's have a little talk together about something else?" Maybe you forget to thank him for what he has graciously given. It is mighty good manners to say at least "Thank you" before asking for more.

Blustering and stormy manners ill become the presence of God. You are not going to force him into doing anything, and to have that attitude is particularly offensive. Paul tells us that we do not have to ascend into heaven to bring Christ down; nor descend into the deep to bring him up from beneath. All that is necessary to make possible his gifts of love has already been done. He has done it, and our storming heaven with violent speech will not secure anything. "When He ascended He led captivity captive and gave gifts to men." He does it with lavish hand out of infinite love and tenderness. It is well for us to recognize this when we pray.

We sometimes pray to Him as if we were trying to persuade Him to do right, and that if we did not induce Him to be merciful the world would be in a bad fix. It is only because He puts His own Spirit in us that we ever come to desire that which is good and are led to ask Him for it. It is well to recognize this when we pray.

It is said that many of the world's great and near great and would be great often employ a "social secretary" to teach them or tell them the proper forms and methods of social procedure. A new congressman or even one of the still higherups, recognizing that this life is new and strange to him gets one who is familiar with the ways of Washington to guide him in social usages, so that he may be saved from blundering and confusion. We judge this is a fine idea. We have no personal knowledge of that particular fact, but we do know from personal experience that we know mighty little about heavenly manners and the proper way to present ourselves before the throne of grace. We are therefore mighty glad that the Lord has graciously provided One to assist us in this matter. We are sure that Paul was right when he said, "In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Let us wait at the door of His Presence for the Spirit to lead us to the throne where we can speak with Him.

There were said to be 20,998 students in Baptist schools in the South in 1934-35.

If date on your Baptist Record shows June 1935 please let us have your renewal at once so that you will not miss an issue of the paper.

## LET'S GO

By A. L. Goodrich, Circulation Manager

### GOING PLACES

#### Pontotoc:

After preaching in the morning at Macedonia (Union County), we had the pleasure of preaching Sunday night, June 16, at Pontotoc, our former pastorate. We also baptized, at his request, Horace Daniel, who had joined the Pontotoc church at our last service as pastor. We feared the town would die after our departure but they seem to be carrying on as well as ever. Pontotoc is a good town and Pontotoc people are among the salt of the earth. We were delightfully entertained in the homes of brethren and sisters R. H. Farr and M. L. Shannon.

#### Goodman:

Even though Pastor Farr had not yet arrived, we were greeted by a good crowd notwithstanding a nearby wedding.

We shall not soon forget the delightful hospitality of the Cowser home. Prof. M. C. McDaniel, president of Holmes Junior College, favored us with a pleasant ride from Richland to Goodman.

#### Lexington:

Dennis Murphree was speaking in the park while we spoke in the church. He had more folks but certainly no more appreciative audience than ours. Many fine things were told us about the work of Pastor Chastain.

The Hugh Nichols certainly know how to entertain a visitor.

#### Tchula:

Miss Mary Stigler met us at the train and a few minutes found us in the spacious country home of brother and sister Ed Stigler. The good people of Tchula gave us a good hearing as we spoke on the subject of missions. Though their pastor has recently taken up the work, the people are already greatly in love with him.

#### Durant:

Pastor Haynie was in the midst of a mission school and a fine group of interested people heard us attentively. We were happy to hear many expressions of love upon the part of the people for their pastor.

Pastor Haynie seems to have a fine grip on the work at Durant and is bringing things to pass.

#### Pickens:

After a fine and full fish supper with Pastor Bragg, we started for the church and the rain started for us. The rain got most of the crowd, but the fellowship with Bishop Bragg and those who braved the rain was a real soul treat.

Although not often heard, we greatly appreciated hearing the Baptist Record and its workers mentioned in the pastor's prayer.

#### Algoma:

Having no preaching appointment for Sunday morning, we drafted Deacon Roy Price and canvassed the Algoma folks for the Record. As usual most of those seen only needed the invitation to become subscribers.

We greatly appreciated the hospitality of brethren and sisters J. W. Winter, R. L. Ray, R. C. Rice, O. T. Ray and E. W. Inmon.

M-m-m! we've "been wondering" as the brethren say what sort of gospel is the "unsocial gospel."

Stetson University, DeLand, Florida, had the past session an increase in its enrollment of 46.2 per cent.

If date on your Baptist Record shows June 1935 please let us have your renewal at once so that you will not miss an issue of the paper.



# "CHRIST SHALL GO FORWARD"

*Weekly News of the Student Evangelist Movement  
Sponsored by the Mississippi B. T. U.*

Greetings to the pastors and faithful Baptists of Mississippi! Watch this column. It brings you weekly news of the Student Evangelist Movement sponsored by the Mississippi B. T. U.

Perhaps the Student Evangelistic Movement is news to you. In a few words it is this. There is being conducted over our state this summer a series of Young People's Revivals by a group of students from several of our senior colleges. Each of these meetings will be in the nature of a Retreat. Young people will come in from the neighboring churches to be entertained by the host church during the meeting. The meetings are of three and four days duration beginning either on Sunday night and running through the following Wednesday night, or beginning on Wednesday night and running through the following Sunday. It is the purpose of such Retreats to reveal to the young people of our state the possibility and joy of carrying Christ into one's daily life, one's recreational life, and social activities. It is the aim of those conducting the Retreats to leave in the life of each young person who will be present at the Retreats an everlasting vision of the Life Beautiful.

"Christ Shall Go Forward" is the key-note of the movement. It's great! In every movement there must be something moved. This time it is Christ that is moving forward. Christ shall go forward! He shall go forward among the young people of our state this summer, and every pastor and faithful Baptist in Mississippi is challenged to do his part to that end.

The Philadelphia Retreat has already been held and it was a wonderful triumph for Christ. In his letter to the director brother McCall used such terms as, "amazed," "astounded," and "what meaneth this?" in his attempt to describe the meeting. Nearly half a hundred young lives

reconsecrated themselves to Christ. They now burn with a vision and purpose in life! Brother McCall sends so much good news that we cannot tell it all. He writes of the wonderful experience that the young people had in an all-night prayer meeting, and how they of their own accord followed it with another one the following Saturday night.

During the week following the Student Retreat Dr. Dobbins held a revival meeting in Philadelphia church which took up where the students left off and led the church to what brother McCall testifies is the greatest demonstration of the Spirit of God that he has ever witnessed. May God continue the revival in your community, brother McCall!

As you read this column the Grenada Retreat will be in progress. Brother Hooks, assisted by Mrs. J. B. Perry, Miss Ruth Kirk, and others, has done a fine work in preparation for the meeting. We covet the prayers of all who read this column for our Grenada Retreat.

Following the Grenada Retreat, the group moves on to Columbus and then to Starkville. The pastors in the vicinity of these churches should get in touch with Dr. Franks and Dr. Ray immediately to see how many delegates their churches might send.

Hugh Brimm, a M. C. student, is the leader of the group conducting the Retreats. He has with him at present Ruby Peeples of Eupora, Paul Stevens of Jackson, Rush McDonald of Memphis, and Rowena Gunter of Sallis. Those assisting this group at Philadelphia were Mary Beth Lassiter, Dorothy McCool, Inez Gunter, and Charles Lewis.

Watch for our column next week. We need your interest and prayers.

rare opportunity for one attending these conferences to combine a most enjoyable vacation with a season of spiritual fellowship, information and inspiration regarding two of the most vital and challenging phases of our denominational life and work. It is hoped that many of our pastors and workers in the various departments of our church life will avail themselves of this unusual opportunity.

A detailed program for State and Home Mission work may be secured by writing to R. B. Gunter, Executive Secretary, Box 530, Jackson, Miss.

It has been my pleasure along with Singer L. V. Martin to be in meetings at Columbia, Miss., with Pastor L. B. Golden and his good church. There were many professions of faith and additions for baptism with some who came by letter. What a joy it was to be with this princely pastor and preacher and the best people in beautiful Columbia. Baptist Bible Institute students are occupying many of the pulpits in this territory and are commending the Institute to those who know them.—W. W. Hamilton.

Our hearts go out to Pastor J. D. Franks and the noble people of Columbus and Lowndes County in their fight to prohibit the sale of beer and wine. Dr. Franks says that since the sale of beer was legalized, "We have seen an astounding increase in drinking and in drunkenness among all classes. No one doubts or denies this. We have seen a corresponding increase in gambling, immorality, fightings and murders. Our county has become a sort of notorious headquarters for big game bootleggers, gamblers and houses of prostitution." May God give strength to those who fight for righteousness and send judgment on evil doers.

## HISTORICALLY SPEAKING

The southwestern section of the State of Mississippi embraced within two lines running due south from Jackson to the Louisiana boundary and due west to the Mississippi River, is hallowed ground for Mississippi Baptists. Here the Baptist work was started back even before there was any semblance of civil government, scarcely. Savage tribes of Indians and wild beasts held dominion and resisted with every ingenuity of their wisdom and strength the encroachment of the white man upon their domain.

But answering the call of the wild a small band of Baptists settled in 1780 on Cole's Creek, twenty miles north of east of what later became Natchez and set up house-keeping for the Lord in 1791. This church was called Salem (Peace) and was located about six miles south of the present town of Fayette, nearby the little town of Stampley. The church was constituted in the "house of sister Stampley," consisting of only seven charter members, Margaret Stampley being the only female among the number.

The spot on which the house of worship was built is at present within the church yard of a Negro Baptist church and is almost obliterated. Yet there are distinct evidences of its location. It seems to me that this spot, sacred to Mississippi Baptists (white), should be reclaimed, and a suitable marker be placed there to commemorate the deeds of those noble pioneers of our faith in the then "Great Southwest" on the border fringe of civilization.

Visiting in this vicinity recently, I consulted with one or two of the deacons of this Negro Baptist church and they are confident the church would be happy to donate the spot on which this first Baptist meeting house on the soil of what later became Mississippi to our Baptist State Convention for the purpose of the erection of such a monument.

The funds for the erection of this marker could be raised by public subscription, and the movement could be started at the Baptist State Convention at Meridian this fall. The writer would be happy to make the first donation, and make an effort to induce others to do so.

Let us begin now to make arrangements to go in great numbers upon our "Baptist Pilgrimage" to Natchez in November 1936 for the centennial session of the Baptist State Convention.

J. L. Boyd, Chairman  
of Committee on Arrangements.

The Word and Way believes that the question of having a Social Service Bureau as part of the working plans of the Southern Baptist Convention ought to be thoroughly discussed. And to stimulate thought asks the following questions:

1. What are the implications of the proposal as regards the "Social Gospel"?
2. In what direction will it lead as regards the content of our message at home and in the mission fields?
3. What bearing will it have on the independence of the churches?
4. What will be the extent of the activities of the new bureau? Is it intended to be simply a fact-finding agency? If so, what fields will it cover? If its activities are more than simply fact-finding, what would they involve?
5. How is it proposed to translate its conclusions into definite action? Is something more than once-a-year reports and resolutions contemplated?
6. How much will it cost? Is the proposed appropriation of \$5,000 for the first year considered a proper measure of an adequate budget for later years?
7. What relation will the Bureau have to the Social Service Commission of the Convention and vice versa? Are the two justified or may one do the work of both?

## RIDGECREST ASSEMBLY PRESENTS NEW FEATURE

Mississippi Baptists Are Cordially Invited to Participate in the State and Home Mission Conference—August 4-10

An entirely new feature of the Southern Baptist Assembly at Ridgecrest this summer will be a week of conferences devoted to the discussion of our State and Home Mission task in the several states and throughout the Southern Convention.

It is proposed during this week to present and thoroughly cover through addresses, discussions and open conferences every phase of State and Home Mission work with the purpose of bringing increased information and new inspiration to those engaged in these vital tasks as well as to our pastors, leaders and workers generally.

The speakers on the program for State and Home Mission Week include the Secretary and other workers of the Home Mission Board and the State Secretaries of most of the eighteen states of the Southern Convention, as well as other outstanding leaders of long experience in these important phases of our denominational work. A number of State and Home missionaries will be presented on the programs.

Arrangements have been made at the Hotel Pritchard, a thoroughly modern hotel, for entertainment, at very nominal cost, of those in attendance upon the State and Home Mission Conferences. Reservations may be secured by writing to Mr. R. F. Staples, Manager, Hotel Pritchard, Ridgecrest, N. C.

Time is provided for recreation and the ideal location of Ridgecrest in the beautiful mountain section of western North Carolina affords a



# NORTHERN BAPTIST CONVENTION OPENS

By John J. Lipsey

Colorado Springs, June 22.

Following enthusiastic forecasts of stormy weather, the Northern Baptist Convention opened here Thursday, June 20. This storm was expected to break in the convention hall, and to be spiritual and forensic. For, after a plague of dust and one of flood, Colorado Springs appears now to have gotten back its usual outdoor coolness and sunshine.

There was a slight tempest on the day before the Convention opened. Then the Ministers' Council of the Convention met to consider adoption of a new constitution. Here was a conflict between Modernists and Fundamentalists. The Fundamentalists appear to have won most of their attempts to modify a proposed constitution. They had for one of their leaders Dr. W. B. Riley of Minneapolis. From the preamble were struck the words: "No theological test shall ever be made a basis for fellowship." They also eliminated from its "purpose" the centralized power.

Dr. John H. Bradbury, associate editor of the Watchman-Examiner, extolled evangelism as an agent of social reform more powerful than any other.

The Rev. Stanley I. Stuber, a Modernist employed by the two local dailies as their Convention reporter, claimed that fundamentalists had "played havoc" with the ministers' council. One strange thing remained in the constitution: There will be two classes of members, "regular" and "reserve." To be a regular member of the Ministers' Council, a preacher must have completed a full college and Bible school (seminary) course, and must have had also three years of practical experience in religious work. This rule applies also to ministers coming from other conventions than the Northern Baptist. In effect, this makes two grades or ranks of preachers. But reserve members may overcome their disabilities by courses of study.

But the Convention proper opened peacefully enough with prayer and singing, welcoming and responsive addresses. Reports were read and set speeches made. First division came on the question of whether to merge the two women's societies for missions with the Convention's two mission boards, making a home mission board and a foreign mission board. The women opposed the merger and the Convention upheld the women. The women claimed their work received stimulus from its independence, was not competitive or overlapping, and supplementary.

The matter which will bring out most discussion is that of the adoption or rejection of the report of the Commission on Social Action. Debate on this is going on as I write this (Saturday) morning. A report on the result I will try to make later.

President of the Convention is Dr. Avery A. Shaw, also president of Denison University, Granville, O. He is a native of Nova Scotia.

Dr. J. W. Decker, with many years of practical experience in foreign fields, has been elected to succeed Dr. Franklin as foreign missions secretary.

A good many Southern Baptists are here: Dr. George W. Truett, president of the Baptist World Alliance; Dr. John R. Sampey, president of the Southern Baptist Convention; Dr. J. R. Hobbs of Birmingham; Dr. D. A. Ellis of Memphis; Former Congressman William D. Upshaw of Atlanta. The first time I heard "Earnest Willie" was 30 years ago in the Mississippi College chapel. He made the Convention a speech yesterday in which he denounced President Roosevelt's liquor policy. He believes that national prohibition is on its way back.

There are more than 2,000 registered delegates and about 1,000 accompanying visitors, mavericks as yet unbranded. They do not seem to me a contentious lot, though very talkative in the corridors surrounding the Convention hall.

(Pretty girls are constantly rushing up to loud-speaking groups in the corridors, thrusting into the talkers' faces poles bearing signs reading "Quiet!")

Inside the auditorium, the proceedings are orderly. There is no confusion. Everyone listens to what the speakers say, and everyone can hear, thanks to a public address system. Special appliances are provided for the deaf.

About half of those attending, I think, are women. There is a large number of young men and young women, all of whom seem to be taking notes, probably to report back to their B. Y. P. U.'s.

Baptists are like Caesar's Belgians: they differ among themselves. But despite differences Northern Baptists (like Southern Baptists) get on remarkably well together.

(A little more of this next week, I hope.)

—BR—

## PRESIDENT ROOSEVELT'S TAX PLAN

—O—

The president a few days ago made special recommendations to Congress with reference to the future plans for taxation. There are two reasons why special plans for taxation must be made. One is that the government has been spending and plans to continue spending far more money than is secured by present taxing methods. The other reason is that, as the president says, "Our revenue laws have operated in many ways to the unfair advantage of the few, and they have done little to prevent an unjust concentration of wealth and economic power. The first reason makes additional taxes imperative and the second indicates the direction in which new revenue should be sought.

It is perfectly plain to everybody that the government cannot go on heaping up a deficit indefinitely. And the only way to meet the demands of present plans for larger revenue is increased taxation in some quarter. The French government sought to dodge this issue by overthrowing one cabinet after another, that is passing the buck to a new cabinet. But this sort of thing cannot go on forever. The day of reckoning has to come; or as Dr. R. G. Lee says "Pay Day Some Day." The president has brought Congress and the country at last face to face with this fact.

He goes further and suggests a way out, that is the sources from which this increased revenue from taxes must be secured. He puts the matter up to Congress with the suggestion that four sources are available. One is a tax be imposed on inheritances and gifts. "Gifts" to members of the family has been hitherto a convenient way of escaping inheritance taxes. So he proposes to tax these "gifts." A second source is higher taxes on individual incomes. A third is a graduated tax on net corporation incomes. Hitherto there has been a tax on corporation incomes but it has been the same percentage in all cases and not graduated. A fourth tax would be imposed on holding companies till the undesirable holding companies have been put out of business. This plan is in line with the president's efforts heretofore to legislate against holding companies. A fifth plan is to provide by constitutional amendment for a tax on state and local bonds or securities, which are now exempt from taxation under the law.

These things become of general interest and deserve the thinking of our people and the immediate attention of Congress. But they become of more than common interest because they are proposed not merely as a method of securing revenue, but as a means of distributing or equalizing wealth. Prejudice may have been provoked against the idea or principle of distributing the wealth, because of some wild methods that have been suggested. But the principle is scriptural and abiding. It will not down, and we had just as well face it and make provision for it in our economic schemes. When Israel entered Canaan the Lord distributed the wealth, and he provided a method of distributing it every fifty years. No country can survive a failure on this

line, least of all a country and an age of general enlightenment, public interest and general information.

Two things are involved in the president's plan. One is the equitable distribution of the tax burden. The other is to prevent the accumulation of property and power in the hands of a relatively few people. It is this last that gives the matter its social and religious aspect. This purpose and plan are not original with the president. England has had a graduated tax on incomes and inheritances for some years. And a labor prime minister said that because the government could not take the title to great estates from the few who owned them, his purpose was to put a tax on them which would be equivalent to rent.

What will be the outcome of it all? That is another question. There are indications that the president's messages having been given to Congress—and to the public—there will be a pause in which political ears will be cocked to learn what reaction there will be throughout the country to his suggestion. Leaders in Congress seem to be in no particular hurry to put the recommendations into law. Anyway the president has spoken and given the liberals in the country a morsel. Congress, if it does nothing about it, will satisfy the conservatives, and things will go on till something breaks down or somebody breaks loose. Even the senator from Louisiana said Amen to the president's message.

But we cannot play the game of politics forever. We can not jump from left to right and right to left always without stumbling. The political acrobat will some time fall and make an end. We cannot hold out hope of relief from economic injustice and inequality always without bringing upon us the judgment of the wrath of a disappointed and disillusioned public.

Giving the president credit for all honesty of purpose, we shall look to him to insist that men who get salaries of \$100,000 and \$200,000 a year shall bear their proportionate and just part of the burden of taxation. The president is right when he says that such incomes are not due simply to individual effort, but are made possible by the community which cooperates in the use of these corporate products.

—BR—

Columbia Broadcasting System at 8:00 A. M. Central Standard Time will give every Sunday morning hymns sung by a quartet. A historical sketch of the inception of each hymn and its composer will be given also.

Pastor G. P. White of Hazlehurst will leave for South Carolina about the middle of July for his vacation, and expects to preach in the meeting in his church in September.

Visitors to Chicago this summer will find Dr. H. W. Virgin in his pulpit at regular hours for service. He is a native of New Orleans and an alumnus of Mississippi College. He is pastor of North Shore Baptist Church, 1311 Berwyn Avenue of Lakewood, uptown station.

Donald Hodge, eleven year old son of Deacon J. A. Hodge of Long Beach, was drowned last week near their home. Every effort to resuscitate him failed. He was a nephew of Rev. G. C. Hodge of Biloxi. May God comfort the hearts of these who were so sorely shocked and bereaved.

"God's Heart Touch," is the title of a new volume of sermons published by the Judson Press of Philadelphia, price \$1.00. The sermons are by Dr. Elias Dodson Poe a Virginia pastor. These sermons show the heart-touch of God. They are mainly evangelistic and the reading of them truly moves the heart and will lead to faith. They are truly readable and when you have read them you will wish to pass the book to somebody who is not a Christian as this writer did with his, with the prayer that God will use it to bring conviction of sin and faith in the Lord Jesus. Get one and pass it around. Order from The Baptist Book Store.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

We have a most interesting six page folder on our Woman's Missionary Union Training School designed to better acquaint us with the school. The topics discussed are as follows: "In the beginning," "The House Called Beautiful," "We Would See Jesus," and "From House Beautiful to Life Beautiful."

We will be so happy to send free copies of this to any one asking for it. This material will make an attractive program for either a Y. W. A. or W. M. S.

Thirty-seven of our Y. W. A.'s left here for Ridgcrest last Saturday morning to attend the Southwide Y. W. A. camp. A number of Mississippi girls were already there for the summer, making around fifty from our state. Their eagerness and enthusiasm filled our hearts with thanksgiving for such a place where our girls can go and have their missionary zeal deepened.

Many friends will be interested in the following announcement that comes from Baptist Hospital in New Orleans, regarding our missionary from Jerusalem:

### As to Miss Clor

From Mrs. J. Wash Watts—"I'm sure you would want to know that Elsie Clor had a serious gall-bladder operation here last Friday. During the last three days she has been quite ill, but I'm so glad to say that she seems to be doing nicely today—so well that she is able to do without her special nurse for the day, though we will probably keep the night nurse for a week. Surely we are all trusting that this ordeal now will prevent the return of another severe illness like that of last winter."

"She hopes to be able to go to Ridgcrest in August and then by October to keep the speaking engagements she has made for the fall and winter. Then she plans to return to Palestine about the middle of March."

The following comes from Mrs. Una Roberts Lawrence:

"The report of the Home Mission Board as given at the S. B. C. is being published in a separate pamphlet form and will be ready for your use on June 24. It is arranged for use in classes either as supplementary material for Home Mission books or as a text book itself. It will be excellent for one day classes since there is not very much to read and ample opportunity to use maps and posters in presenting the different fields. The report, map and poster are free."

"We have had an appeal from our missionaries among the Cubans in Tampa, Florida, for old clothes, especially for children of all ages. Our work there is experiencing an unusual revival and our missionaries are finding many families where the children cannot come to Sunday school because of lack of clothing and shoes. Almost any good used clothing could be of service for boys and girls as well as men and women. Boxes should be addressed to Rev. J. L. Silva, 1909 Fifteenth Street, Tampa, Fla."

"D. V. B. S. are in many of our mission fields. Missionaries who can use hand work material with effectiveness are: Miss Mildred Bollinger, 1403 N. 53rd St., East St. Louis, Illinois; Rev. R. M. Averitt, Calvert, Alabama; Miss Mary Headen, 510 First Avenue, North, Birmingham, Alabama."

"Rev. G. L. Ridenour, LaFollette, Tennessee, under the Tennessee State Mission Board, is one of our cooperating missionaries in the mountain area around Norris Dam. He and his wife are putting on some 20 D. V. B. S. this summer and need almost as much material as they can get."

"The M. E. M. has a gorgeous picture map of Mexico, suitable for young and old, price 50c."

Let us not forget that "State and Home Mission Week" at Ridgcrest is August 4-10. A copy of the interesting program has been received.

Foreign Mission Week follows this August 11-18. I am sure a number of Mississippians will be interested enough to attend one or the other, or perhaps part of both.

### Annie W. Armstrong Offering Receipts by States for 1935 Including June 18, 1935

|                      |             |
|----------------------|-------------|
| Alabama              | \$ 5,176.58 |
| Arkansas             | 2,930.33    |
| District of Columbia | 282.75      |
| Florida              | 3,468.08    |
| Georgia              | 7,956.35    |
| Illinois             | 1,239.53    |
| Kentucky             | 7,255.76    |
| Louisiana            | 2,626.52    |
| Maryland             | 1,294.43    |
| Mississippi          | 7,218.73    |
| Missouri             | 5,535.94    |
| New Mexico           | 922.75      |
| North Carolina       | 10,632.87   |
| Oklahoma             | 3,600.58    |
| South Carolina       | 6,682.33    |
| Tennessee            | 7,140.17    |
| Texas                | 13,747.71   |
| Virginia             | 11,990.19   |
| Arizona              | 196.31      |
| Miscellaneous        | 104.50      |

Total.....\$100,002.41

More than fifty Hillman and Mississippi College students attended the Student Retreat at Southern Baptist Assembly at Ridgcrest just closed. This is nearly as many as were in attendance from all the South at the first retreat held in 1926. This year there were more than 1,000 in all. The program included recreation, study classes, inspirational addresses, discussion groups, etc. One of the principal speakers this year was Prof. Chester Swor of Mississippi College. The Mississippi College delegates to the Ridgcrest gathering included: Charles Lewis, Neshoba; Kermit Canterbury, Winfield, Ala.; Houston Longino, Silver Creek; Charles Treadway, Hollandale; George Neal, Clinton; J. E. Wills, Newton; Earl Fortenberry, Clinton; Dot Nelson, Clinton; James Nelson, Columbia; Bowen Dees, Clinton; Hugh Brimm, Memphis, Tenn.; Frank Huffman, Blytheville, Ark.; Alvin Huffman, Jr., Blytheville, Ark.; Cecil Knox, Vicksburg; Paul Stevens, Jackson; Lee Gurley, Corinth; Ray Koonce, Grenada; Henry Love, Hattiesburg; Charles Gunter, Jackson; James Farr, Itta Bena; Raymond Green, Tupelo; W. E. Ferguson, Derma; J. H. Robertson, Columbia; Sam Lawrence, Columbia; E. F. White, Houston; Effie McDonald, Clinton; Vesta Myers, Clinton; Ruby Peebles, Eupora; Merle Williams, Jackson; W. C. Seymour, Clinton; Chester E. Swor, Clinton; Sarah Bellamy Lovelace, Clinton. The Hillman College delegates included: Miss Evie Land-

rum, Clinton, chaperone; Mary Beth Lassetter, Clinton; I. V. Waddell, State Line; Marion Robbinette, Clinton; Joan Stevens, Jackson; Frances Emerson, Hernando; Annelle Earnheart; Tunica; Dorothy Sue Murphree, Tunica; Hazel Lee NeSmith, Yazoo City; Annie Lee Collins, Van Vleet; Sibyl Lea, Gloster; Doris Bell, Greenwood; Ora Mae Salter, Hazlehurst; Ella Frances Burnette, Clarksdale; Ione Stewart, Osyka; Nancy Rachel Herring, Clinton; Evelyn Eddleman, Clinton.

### DR. MADDY RETURNS IN JULY

Dr. Charles E. Maddy, Executive Secretary of the Foreign Mission Board, with Mrs. Maddy, will return from Manchuria, North China, on June 18 and sail immediately from Shanghai to Japan, where they will visit the missions until June 27 when they sail homeward. They are expected to arrive in Seattle, Washington, on July 9, and will be back in the Richmond office by July 15.

### NEW BOOKS READY

"Sharing with Neighbor America," Taylor (35 cents) was presented to Southern Baptists at the Memphis Convention. It is being received with praise and pleasure.

Missionary J. C. Quarles' "Christ in the Silver Lands" is on the press and will be ready before July 1.

The Juniors' book, "Guitars and Water Jars" (25 cents) will also be ready by July 1.

### DR. RUSHBROOKE VISITS BOARD

It was a rare pleasure of the "laborers together in the Board rooms" to have a visit from Dr. J. H. Rushbrooke, Executive Secretary of the Baptist World Alliance, last week as he paused through Richmond enroute to the Northern Baptist Convention to be held in Colorado Springs, Colorado, June 20-25.

Dr. Rushbrooke commended the Foreign Mission Board especially upon its great work around the world, and remarked upon the fact that it was the American Baptist, Barnes Sears, who baptized the first Baptist convert on European soil.

He commended Southern Baptists upon the distinguished and outstanding representatives who have come to his home city, London, England, from time to time to confer about world evangelization.

In bringing greetings from Baptists around the world, Dr. Rushbrooke said: "The New Testament you know is a Book of Grace and not of races. Baptists of many races around the world are claiming and sharing that grace of God, that will build a new world, a Christian civilization."

Dr. Rushbrooke spoke to a city-wide mass meeting of Richmond Baptists twice and to several other groups while he was in the city.

In the Texas Baptist Assembly Dr. S. G. Posey of First Church, Austin, will preach an evangelistic sermon each night, July 14-19.

Southern Baptists have school property valued at over 30 million dollars, and endowments of nearly 20 million.

If date on your Baptist Record shows June 1935 please let us have your renewal at once so that you will not miss an issue of the paper.

Dr. J. W. Cammack in the Religious Herald suggests that if the brethren who are discussing the "social gospel" would define the terms, there might be more light and less heat.



## The Baptist Record

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Board

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; W. R. Sperry, 360 N. Michigan Ave., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

### East Mississippi Department

By R. L. BRELAND

The North-central Baptist Pastors' Conference met with Central Baptist Church, Grenada, on Monday, June 17th. The attendance was only fair. Pastor Henderson and his congregation gave us a hearty welcome and prepared a splendid meal at the pastor's home. The study was Evangelism. The following pastors were present and took part on the discussion: J. W. Hicks, R. B. Hicks, J. B. Middleton, O. C. Cooper, E. R. Henderson, B. L. Hamby, W. L. Bridges, Vernon Wilson, W. W. Simpson, R. L. Breland, Joel Dorrah, Jesse Dorrah. Dr. J. H. Hooks was called away to visit a sick sister. We had the following lady visitors: Mrs. Joel Dorrah, Mrs. Ruth Dorrah, Mrs. E. R. Henderson, Miss Casile Middleton, Mrs. Theisman. Visitors always welcome. It was decided not to have meetings during July and August, so will not meet again until third Monday in September. Place of meeting left with program committee. It was a helpful meeting, enjoyed by all present.

The Coffeeville Daily Vacation Bible School was a fair success. This is the second one held here and the average attendance was a shade better than last year. The cost is not great, the children like to go, the teachers enjoy the work and it is helpful to all concerned when properly conducted.

The quarterly meeting of the Yalobusha County Baptist Association will convene next fifth Sunday. A denominational program is being arranged. Dr. J. E. Byrd has been invited to be present and bring a message on evangelism. This subject is to be emphasized in the program. Practically every Baptist church in the county will hold its evangelistic meeting within the next two months, so this is a very timely question to discuss.

Quite a number over the state

have written in stating that they are reading the Bible with us, in such a manner as to get it read through by or before the first of January, 1935. Keep at it and do it. There is no reading that will help you like reading the Bible. It is truth, life, bread, light and a protection from sin. Read it, heed it and practice it.

Rev. A. M. Overton, of Fulton, Miss., recently assisted Pastor E. R. Henderson, of Central Baptist Church, Grenada, in a revival meeting. Brother Overton is spoken of as a very forceful gospel preacher.

Rev. A. M. Overton is publishing a monthly magazine called The Clarion. It gives some splendid articles on religious and moral questions. It is only 50 cents per annum. It will help us if we will read it and practice its teachings. It is not a rival of our own Baptist Record, but is in full accord with it. Published at Fulton, Miss.

Jesus gave us the Great Commission, which is our marching orders, but He did not give details as to how we are to carry out this commission. Recently the remark was heard that there was nothing said in the commission about building schools and things like that. The speaker was correct: neither does it say for us to build church houses, have pulpits and pews in them, have Sunday schools and other organizations. It left the details to our sanctified common sense. He said do it, and we are left to the best methods possible that are not anti-scriptural. If we follow the example of Jesus we will walk mostly, and when we do ride it will be as an ass' colt. I prefer the automobile and I feel sure that the Master has no objections.

Among the rural churches "Big-meeting" time is here. In the years ago that was a great season with the country folk. Chickens were cooped several days before hand, peas were always planted to get ripe for the meeting, roasting ears were usually a part of the menu. People would travel for miles to attend the services. Some family near the church would ask the visitors home with them for dinner. The preachers, for usually there were several of them, would all go to one place for dinner. They had a great time eating, talking, singing, etc. I fear that we have lost some of the spirit of the "big-meetings" of forty and fifty years ago. Though the mode of conveyance is faster than then, yet people as a rule do not go as far to church as then. Most of them go back home for dinner so the social aspect of these occasions is lost. For better or for worse these changes I will let you judge. The people seemed to enjoy themselves better as they used to be. May this "big-meeting" season be to the glory of God and the salvation of lost souls.

The preacher's son, who was small, was being quizzed by an elderly visitor one day:

Visitor—Does your father ever preach the same sermon twice?

Preacher's Son—Sure he does, but he hollers in different places.



The grounds of Mississippi College, home of the Choctaws, present an unusually beautiful sight with their large mossy shade trees, shrubs, and carpet of grass. Despite the fact that the grounds themselves may hark back to olden times, the buildings placed there are among the most modern of state college structures, thus combining the beauty of the old and the convenience of the new for Mississippi College students.

### A LETTER FROM THE PAUL BELL MEXICAN BAPTIST INSTITUTE

By Z. P. Hamilton

I have always wanted to visit the Mexican Institute at Bastrop, Tex., inasmuch as there is such a widespread interest in it among Baptists. So, after the Convention in Memphis, I headed for Bastrop.

Upon my arrival here on June 11th, I said to a merchant, "Who is Paul Bell?" And he answered, "Paul Bell?—the best man that ever walked in shoe leather."

The next morning I went to the Institute and found him a most approachable man. He took me over the farm and explained plans which would require fifty years to complete at the present rate of income. I signed on as a willing worker as others without salary, to help in completing a building for a canning factory.

The following day the Colorado River began to rise. Brother Bell took the whole force down to the bottoms to cut the corn and bring it up to higher ground—and did we boil! A similar incident occurred a few nights previous to this; brother Bell and his faithful band of Mexican preacher boys dug potatoes by lantern light, till the river ran them from the field at 2:00 A. M. The river continued to rise that night until we were forced to get up at two o'clock, dress quickly and go out to the hills. We were taken to the C. C. Camp, and permitted to sleep in the industrial building.

The Colorado continued to rise until it attained a maximum height of fifty-three feet and covered the basement of the mission with eight feet of water.

Brother Bell said to me later that day, "I am praying God to make it possible for me to purchase a farm on the hills, just across, and near the mission where I can build dormitories for our Mexican (Continued on page 16)

### TO HIGH SCHOOL SENIORS

Hillman College is fortunate in being located at Clinton where the students have ideal social life and worthwhile contacts with many of our greatest denominational leaders, and where they can share all the opportunities of the state capitol without the distractions of the city. Hillman offers new homes for students and unusual advantages in music, business, and other subjects at rates that are lower than those of most other colleges for girls. Discriminating parents who want their daughters to have the best of care and training should investigate "Happy, Home-like, Hillman," Mississippi's oldest college for girls.

M. P. L. Berry, President,  
Clinton, Miss.

### GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.



## Sunday School Lesson

Prepared by L. D. Posey

For June 30, 1935

Subject: Liberty Under Law.

Golden Text: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Rom. 14:21.

Scripture: Rom. 14:13-21; I Cor. 8:9-13. For supplemental study: Prov. 20:1; 23:29-35.

### Introduction

During the quarter closing with this lesson, we have studied several of the fundamental doctrines of the Word of God. No man, though saved, can be a great and strong Christian, and reach his greatest usefulness in this life without a good working and teaching knowledge of these great doctrines. If there are those in our churches and Sunday schools who have not used these lessons to the greatest possible advantage, they have missed something they may never get, and their loss can never be repaired.

One of the sad things of modern life is, that the young people who are church members, are kept in such whirl of excitement, looking after the pleasures of life, and have been led to believe from some of the teaching and preaching they have heard, that knowledge of the doctrines of the Bible is not essential, and that those who insist on teaching them, are "back numbers," persons who are "out of date," and not "abreast of the times." For such reasons, many of our young Christians are entirely ignorant of the great doctrines of the Bible. But perhaps worst of all, is the fallacious teaching that "one church is as good as another," that "we are all aiming for the same place," and that "it makes no difference what one believes, just so one is honest about it." Such teaching is prevalent, is of the Devil, and destructive to the souls of those who are ensnared by it. Perhaps some such questions as these might do good. How many churches did Christ institute while on earth? If He instituted but one, then can others be equal in importance and authority to His? Perhaps all sane people "aim" to go to heaven. But there are conditions of admission to that glorious place. Have you met the conditions? Are you qualified? Have you been born again? If it makes no difference what we believe, just so we are honest and sincere about it, then the scribes, Pharisees and chief priests who secured the crucifixion of Jesus, are all right. They were certainly in earnest, and were sincere in what they did. Also, on the same principle, the heathen who bow down before a man-made god, and pray to him, are saved, because, having been so taught, they worship with all sincerity. Furthermore, on that principle, the death of Christ was useless, and the only way to get

all the people of future generations saved, would be to destroy all knowledge of God from all the world, and let all people grow up in heathenism that they might be saved. That is the logical conclusion of much teaching that is given the present generation of young people. For them to believe it, and spend their lives according to it, is to be eternally lost.

### The Lesson Studied

A righteous law required a perfect obedience if it were to avail anything for man. But imperfect man could not render a perfect obedience; therefore, under the law all men stood condemned, because "all have sinned, and come short of the glory of God." Rom 3:23. But God in His mercy gave another law that superseded the previous law. That new law was the law of substitution. Under that law, the life of an irresponsible creature might be substituted temporarily for the imperfect life of responsible man. The law of substitution was, in a sense, vicarious, and it was also typical. It was vicarious in the sense that under it the execution of the law of perfect righteousness which had been violated, was held in abeyance, until something better was accomplished. That law of substitution was typical in that it was a prophecy of the better way that was to be found. The typical features of the law of substitution were fulfilled in Christ, who being perfect, kept perfectly a perfect law and became man's substitute. Under that law, all who accept Christ are thereby justified from all things whereby they were condemned under the law of perfection. That is Liberty Under Law.

Just here let me say that one great Bible truth has been overlooked by most theologians, namely, that no sin was ever forgiven until after the death of Christ. The execution was only held in abeyance until a test was made of the higher law of substitution. Had Christ the sinner's substitute failed, no sinner would ever have been saved. That is one reason the Devil made such fight to make Jesus fail.

Naturally this question arises: What law did the law of substitution supersede? The moral law? or the ceremonial law? The answer is, Neither. It was the law of the immediate execution of the eternal death penalty for the violation of God's "Thou shalt not." The law was given on Mount Sinai; how then did any of the human family live from Adam to Moses? Because the law of substitution was inaugurated by God Himself when He slew the animals and clothed Adam and Eve with their skins in the Garden of Eden. That law was simply placed on record in the ceremonial law as given on the Mt. Sinai. When Christ met the demands of the law of substitution by rendering a perfect obedience, He made that law valid, and then God could be just, and at the same time justify the ungodly.

But wherein is, "Liberty Under Law," according to the title of this lesson? It is in the fact that by the higher law of substitution, we

are not required to keep the law in order to be saved, neither do we have to observe the ceremonial law promulgated from Sinai through Moses. All that was ended in Christ, so far as our salvation is concerned, if we trust in Him. If a person rejects Him, he will ultimately be judged by that law, and of course condemned by it because he has not kept it perfectly.

But wherein is there a temperance lesson in this study? It is in the law of personal responsibility, the first law ever given to mankind, and issued when God said, "Be fruitful and multiply and replenish the earth." There man was made responsible to his posterity. For that reason when a man or group of men, by personal influence, or by enacted law, cause others to sin or suffer, he or they are responsible to God for those sins and that suffering, and will be punished as men or nations accordingly. The repeal of the Eighteenth Amendment is under that head. This nation is already suffering for that horrible crime against helpless humanity.

Finally, Paul in his writings from which this lesson is taken, knew that some parts of animals were used for food, while other parts of the same animals were offered in worship to idols. The new converts from paganism to Christianity, thought to eat any part of an animal, a part of which had been used in idolatry, was for the one eating to become an idolater. For that reason, Paul would not eat any part of the flesh of such animals for fear of setting a bad example, or wounding the conscience of a young Christian. That rule holds true anywhere. The reverse of it is also true. It is just as wrong for young or immature Christians to engage in social affairs, such as dancing and mixed bathing parties, where, in their immaturity and inexperience, they see no harm, but their parents and other older Christians do see harm, and are grieved because the younger ones engage in them, for their sakes, and out of deference to their elders, young Christians should abstain from every form of such evils. No one is at liberty to do a thing that hurts some one else. On the same ground the government has no right to spend millions of tax money to kill bugs and ticks, and then for the sake of revenue, permit the sale of intoxicating beverages that destroy both soul and body of men and women. To the government, it seems more important to protect people from bugs, than from booze.

Note: Since the above notes were written I see that the United States government has appropriated \$544,000.00 to kill cattle ticks in Louisiana. At the same time men are licensed by the same authority in almost every village and all the

cities in the state to sell beer and other intoxicating beverages to damn both souls and bodies of young people. Well the American people wanted a "New Deal." They surely got one. "God shall send them strong delusion, that they might believe a lie; that they might be damned, who believe not the truth." II Thess. 2:11-12.

—O—

### COMES TO JACKSON

I was pastor at Goodman from 1927 to 1935, preaching two Sundays a month. I was indeed happy in my work there. The church stood by me in many ways with the most loyal spirit. The additions by letter were one hundred and twenty-one; additions by profession of faith twenty-two, making a total of one hundred and forty-three. There were dismissed by letter seventy-two, making a net increase of seventy-one.

I am not able to give a financial statement.

Leaving Goodman the first Sunday in April 1935 I came to the pastorate of the Northside Baptist Church, Jackson, Miss. I am indeed happy in my new field. The people are responding in a fine way, and the attendance at the services is gradually increasing.

We have had in this first two and one half months twenty-one additions, eight of this number were on profession of faith and baptism.

My appeal to my brethren throughout the state, and in our Southern Baptist Convention is, that we may have your most earnest prayers for us.

God can move in many mysterious ways when His people follow His divine leadership.

Pastor Ira F. Metts.

—O—

### COMMENDATION

At present brother T. L. Norseworthy is a resident of Vicksburg. Brother Norseworthy is a Baptist minister of wide and successful experience. He has been greatly blessed in both evangelistic and pastoral work. I am writing to commend him to the brotherhood and to express the wish that pastors and churches may use him as an evangelist.

Also by reason of his experience, ability and other attractive qualities I commend him as an acceptable pastor.

He may be addressed at 3102 Second Street, Vicksburg, Miss.

Fraternally,

W. H. Morgan, Pastor,  
First Baptist Church.

## How To Quickly Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

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and improved with  
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**Resinol**





# CONVENTION JOTTINGS

## Eldridge B. Hatcher

What a fitting deed was the election of Dr. J. R. Sampey to the presidency of the Convention! The place seemed waiting for him and when his name was mentioned, although others were nominated who could have filled the position, it may be, with equal ability, there seemed to be a general giving way by the others to the beloved, honored brother who appeared to be the man of destiny for that office.

A stalwart, dauntless figure is Dr. Sampey. The fires still burn hotly within his soul. In any battle he would be one of those chosen to lead a charge. The natural place for him is at the front and Southern Baptists will feel happy during the coming days as they think of him as the leader of their Convention forces.

Who ever heard of such a thing before! The great Southern Baptist Convention delaying its meeting for a half day and then holding back its voting on any vital matters until the delegates from one of the states (Georgia, in this instance) could cast their votes for prohibition and reach Memphis. Very probably a wise thing to do in view of prevailing conditions. No criticism is here intended of the action delaying the Convention. The Georgia Baptist waged an immortally brave fight and won a superb victory.

But I can but wonder what would have happened if the Convention had risen to meet the supreme spiritual issue, which then confronted it, with the same promptness, unanimity and positiveness with which it met the Georgia prohibition issue. How small is even the prohibition issue of today—and we should all be in the thick of that fight—compared with that world issue which was thundering at the doors of the Memphis Convention, but which was not faced, and which now is thundering at the door of every church, every pastor's study,—yea, every regenerated Southern Baptist individual.

The Convention became stirred up—I had almost said "excited"—about the matter of establishing a Baptist Bureau for Social Research. Are we ever ready to try our hand at new organizations and adventures dealing with surface condition rather than to strike for the roots out of which grow all our social ills. The supreme task of Southern Baptists is not to improve social conditions, but, empowered by the Holy Spirit, to make new creatures in Christ Jesus. Are we not spending our strength on symptoms and results rather than on causes and the disease itself. We seem not willing to go down, down and pay the price for the spiritual upheaval and triumph, and we ease our conscience by these superficial detours for social readjustments. Let us, of course make these detours if we are determined not to travel the New Testament highway.

What an interesting personality

is Dr. M. E. Dodd! I had almost applied the word "genius" to him,—and will do so if large versatility, abounding resourcefulness, striking initiative and aggressive leadership are members of the genius family. He guided the convention ship with a master-hand through some boisterous waters, kept it from the rocks and landed the passengers safe and happy at the end of the journey. He evidently holds a high place in the Southern Baptist heart.

The chief feature in the two addresses of Dr. Truett at the Convention, I thought, was Dr. Truett himself. It was not so much what he uttered—though every word was valuable—as what he manifestly was, that moved the audience. Back of what he was saying we could see a heart loaded with the burdens of others, filled with responsibilities as Christ's servant and aflame with thoughts of eternity. It was a man stepping out of the "thick of the battle" and speaking out of his heart. Back of those two addresses was a life which for many crowded years has been laid on the altar—crucified with Christ—and it was that that constituted the impact of his messages.

To my eyes the platform at the Memphis Convention took on a new attractiveness in the Convention exercises when Dr. B. D. Gray in response to the request of Dr. Lawrence, our much beloved Home Mission Secretary, took his seat at the front among the other denominational officials. The sight of Dr. Gray there on the platform threw my gaze back over the track of the years when he was the generalissimo of the Home Mission hosts and when each year his report announced "no debt" and when among the favorite convention speakers he stood among the first and when year by year his address on Home Missions, packed with wisdom and vital facts and sparkling with humor, proved one of the high points in the session and revealed him as a missionary statesman. I got a sight of his eye, at close range, at Memphis and it was flashing with the same brightness as in the former years. Woe be to that body of God's people who forget to crown with their grateful love and honor their heroic leaders who have trodden the highways and lowlands of service in their behalf, and carried their burdens and won untold triumphs for the cause.

That "Brotherhood" meeting of laymen just before the meeting of the Convention in Memphis lifted my eyelids high as, with surprise and almost with amazement, I listened to the speakers and realized the extent of the work of Dr. J. T. Henderson and his co-laborers. How quietly Dr. Henderson has moved ahead with his labors among the Baptist laymen of the South and yet what effective generalship he has displayed. I knew that, in a sense, his work covered our Southland, but I had not dreamed of how intensively it had permeated our church life.

I can but feel that our laymen

ought to be treated as a vastly larger factor in our denominational life. There seems to be something wrong in our laymen being so inconspicuous in the Convention proceedings. It is not a good time to say it, inasmuch as we are all so happy in having Dr. Sampey as our president, but for the benefit of the future it may be well for us to call to mind some of the royal laymen who presided over the Convention,—such men as Joshua Levering, Ex-Governor Eagle, Judge Jonathan Haralson, Ex-Gov. W. J. Worthen and E. W. Stephens. But in recent years the preachers have taken charge. They quite largely fill the offices and deliver the addresses and then go home expecting their laymen to be on fire for the Cooperative Program and the general denominational interests. It seems to this scribbling dust that our Convention—yea our Southern Baptist host—needs an earthquake—revolution, a mighty spiritual upheaval, not merely as regards its enlistment of its laymen, but also, and supremely, as regards the place it gives the Holy Spirit in its work.

It was good to see Dr. Rufus W. Weaver among the Convention messengers. A large part, in past years, he has played in denominational affairs, but for seven years his invisibility has been the only thing about him that has been apparent at our convention sessions. He had hied himself away to Washington, D. C., and during the seven year interim he had, it seemed, buried himself in study, book-writing and participation in Baptist movements in the District of Columbia. At present he is full pastor of the First Baptist Church of Washington, Executive Secretary of the District of Columbia Baptist Board of Missions, a member of the faculty in one or two schools and an influential leader in Baptist activities in the capital city.

Another important personage has allowed some years—three in number—to slip by without finding him in attendance upon the Convention. I refer to that choice spirit, brother J. H. Anderson of Knoxville, Tenn., the joy of his pastor, Dr. Fred Brown and also of Dr. J. T. Henderson, the leader of the Baptist Brotherhood forces of the South. Aggressive in spirit, modest, sympathetic and aboundingly liberal, he has proven a benefactor and blessing to our Southern Baptist cause. He holds a high place in the Southern Baptist heart.

What a delightful visitor was Dr. J. H. Rushbrooke. His smile has in it a light from the other world and as the spokesman for our world Baptist cause he stands supreme and unrivalled. His very presence and his illuminating and inspiring address gave our Convention sessions a wider horizon and lifted it to a much higher level.

## Protect YOUR EYES



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A mountain top experience for this trembling scribe was the banquet on Thursday morning of our Louisville Seminary. Heart-chords that had been slumbering for years were set a-jumping that morning as my former beloved teacher, Dr. Sampey was taken in hand by that dashing, musical, dramatic autocrat, Dr. Inman Johnson and was made to act out for us (through student impersonations) some of his royal activities. Those pictures of the youthful Sampey in the days of his early development touched our tear-fountains, and that picture of the doctor in charge of his Hebrew class set our risibilities roaring and charging in tumultuous fashion. We found ourselves suddenly put back into the old Seminary days. It was great, and the crown of the occasion was of course put upon the brow of the noble Seminary president.

And so Dr. Van Ness bows himself out and Dr. T. L. Holcomb steps forward to fill the vacancy. It seems to me that Dr. Van Ness has stepped aside with undue modesty and quiet. Much could be written in praise of his accomplishments. He has built up a great organization and under his leadership the Board has won financial triumphs which has enabled it to prove the Good Samaritan to many of our denominational interests in their times of special need. This is but one of many signal achievements which has marked his administration.

As for Dr. Holcomb, he has succeeded in living his entire life without giving me the opportunity of grasping his hand or of establishing an acquaintanceship with him, but he has not been able to prevent me from eyeing him from afar as he has been climbing, during recent years, from one important position to another. I find myself dizzy as I look towards him in his present lofty eminence with his great opportunities.



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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We took a flying trip, in our car, to Brookhaven since I wrote you last. Saturday afternoon, we set off from home in a big rain, for the Brookhaven Baptists wanted a preacher for Sunday, and I was also invited to come. It was hard driving nearly all the way, for the rain continued, heavy and cold, and some parts of the road were difficult. But I kept up my courage, for I knew we had to go, having promised, and there was, after a little, a sort of thrill in trying to beat the weather! We got to Brookhaven just before dark, and were given a warm welcome by our children there, and their children, brown-eyed Bettie and straight-backed little John Crawford. The next day was the little boy's birthday, and you should have heard us, sister, father and mother, grandpa and grandma, all singing to him at breakfast, "Happy birthday to you." And it was a happy one. Of the many gifts received, all appreciated, the best, I think was the bat and ball, the mit and base ball cap. No four-year old was ever better pleased, and he can certainly bat a ball. Monday morning before the children were up, we left, but not before willing hands had served us a good breakfast.

As you see, we have this week a brand new member, Eva Grace Layton, of New Albany. She says she's been reading our page a long time, and we are so glad now that she has joined. Besides this new member, we have a new Jeannie Lipsey Club, for Virginia Lane Schumpert sends the June dues for Club No. 17. She and her mother have often sent us gifts before, and now it is good to have them as regular givers.

I had thought of telling you this week of two little girls we met at Long Beach, one with curly hair and mischievous blue eyes, named Mary Ann, but generally called Willie; the other Janet, also blue-eyed, and the possessor of a round kitten called Pit-a-pat. But perhaps this is a long enough letter, and besides, we don't want to be out-of-date, do we?

Besides the letters mentioned above, be sure to read the good letters of Mary Nell Rayburn and Fannie Mae Henley. What about Fannie Mae's suggestion? She sends something extra herself, you notice.

Much love from,  
Mrs. Lipsey.

Bible Study No. 13: June 27, 1935  
Samuel and Eli: I Sam. 2:18, 19 and I Sam. 3:1-19.

The little boy Samuel "ministered" in the temple by such services as he could offer to the Lord, under the care of Eli. At that time, the Lord was not speaking to the people through one of his special servants, as He sometimes did, through visions. One night, when the old priest, Eli, had gone to his bed and Samuel had been sleeping on his cot or pallet, the Lord called Samuel, and the child heard His voice, and answered promptly, "Here am I." No answer came, and Samuel sprang up and ran to Eli, saying, "I heard you calling, and here I am." But Eli could only tell him he had not called, and that Samuel must go back to bed. The Lord called again, "Samuel," and again Samuel ran again to his old friend, who sent him back to his sleep. God had never revealed Himself to Samuel before, and when the third call came, he still did not know that it was God who was speaking to

him. So he went again to Eli, and said that he was at Eli's service. But by this time, Eli knew that a strange thing was happening in the temple that night, something that had probably never happened to him, though he was now old. So Eli told him to lie down once more, and if he heard the call again, to say, "Speak, Lord, for thy servant heareth." The obedient child returned to his bed and lay down. Not long did he have to wait, for God was near him and called his name in clear tones again, and Samuel responded as Eli had directed. Then to this new young minister of his, the Lord spoke, declaring that he was about to bring punishment upon Eli, because he had allowed his wicked sons to go on in their course of wickedness, "and he restrained them not." What a lesson for fathers and mothers at this time! Read I Samuel 4:1-18, and you will see the dreadful punishment God sent.

Samuel was very sad as he lay on his little bed and thought of Eli, and what was coming up on him, for he loved the old man. In the morning, he got up and attended to his little duties, such as opening the doors of God's house. He did not want to tell Eli what the Lord had told him, but soon the old man, calling him, "Samuel, my son," and asked him to tell him what God had spoken to him in the night. The little boy told him every bit, not trying to hide anything. Eli accepted God's message, and said that God's will must be done. Soon after this, all the people of Israel knew that Samuel was established to be a prophet of God.

### Answers to Mrs. Mayo's Puzzle No. 19

1. Elisha, II Kings 2:14.
2. Daniel, Daniel 2:27-30.
3. Isaiah, Isa. 1:1.
4. Two, II Kings 2:24.
5. Hezekiah, II Kings 20:1-6.

EDITH.

Fannie Mae Henley

### Mrs. Mayo's Puzzle No. 20

1. When Jesus told of His betrayal, what did Judas say?
2. From what place did the rich man come to bury Jesus?
3. What inscription was put over Jesus on the cross?
4. How was the veil of the temple rent when Jesus was crucified?
5. What did Judas say when he betrayed Jesus?
6. At the Transfiguration, who appeared besides Elijah?

New Albany, Miss.,  
June 18, 1935.

Dear Mrs. Lipsey:

I have been reading your section of the Baptist Record for a long time and am always glad when it comes.

I am eleven years old and in the sixth grade. I go to Sunday school every Sunday and enjoy it fine.

I would like to join your circle. I am sending (25c) twenty-five cents for the little orphan children. You will be hearing from me again soon.

Much love,

Eva Grace Clayton.

That is a good promise, Eva Grace, and we will expect another letter soon. You are now a member, and also an honor member, because you sent a gift. Thank you, my dear.

Smithville, Miss.,  
June 17, 1935.

Dear Mrs. Lipsey:

I wonder if Mother and I could

be a Jeannie Lipsey Club? Maybe I could get others to join later and I'll try to get my dues in each month. I am sending \$1.00 for this month's dues.

It is raining here today and mother is teaching me to make figures.

Lots of love,

Virginia Lane Schumpert

This is a pleasant surprise you and mother are giving us, and you are now, with any others you may get, Jeannie Lipsey Club No. 17. We are indeed happy to add you to our list. Thank you so much, both of you.

Grenada, Miss.,  
June 16, 1935.

Dear Mrs. Lipsey:

Our school closed several weeks ago, and I was promoted to the 5th grade. Since school closed I have been visiting my little cousins in Water Valley and Greenwood; just came home this morning, so that accounts for my being late in sending my dues. Am sending check for \$3.00, dues for May, June, and July. How is Dr. Lipsey? I hope his health is better and that you both will have a pleasant summer.

Lots of love,

Mary Nell Rayburn.

Club No. 14.

Dr. Lipsey is very well now, Mary Nell. And how is brother Harry, has he gotten well? Thank you for the money, which comes in all right for June. We hope you will have lots of fun all summer. Love to you all.

Olive Branch, Miss.,  
June 20, 1935.

Dear Mrs. Lipsey:

I am sending a little extra offering for the orphans and brother Cormier this month with my J. L. Club dues and answers to Mrs. Mayo's puzzle No. 19. I also made up a little S. O. S. (send out something), plea for them.

Listen, all our page's readers who would do a kindly deed; Since the orphans and Bro. Cormier are now in such great need, If you a cause of happiness to them would like to be, Please send to Mrs. Lipsey an extra gift, and see

"That as ye have done it unto these, ye have done it unto Me."

With love,

Fannie Mae Henley.

So glad to get all these good things, Fannie Mae, and thank you for them all. They will all be useful in our work.

### SPLENDID TRACTS AND GOSPEL PORTIONS FOR FREE DISTRIBUTION

Next to the preaching and teaching of God's Word, nothing in modern times has been so effective in bringing people to Christ and growth in Him, as Christian literature.

We missionaries in foreign lands find gospel tracts, booklets and gospel portions a tremendous help in our work. It seems to some of us that this phase of evangelism could be made more of in Western lands.

Attention has been drawn to the unusual opportunity which presents itself at this time because, since cutting down of the hours of labor, the working classes in particular have more time to read. When such organizations as the American Tract Society, New York City, the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., and other societies, are willing to supply good tracts and booklets free of charge, it seems a pity for churches, Sunday schools, and young



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**MURINE**  
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people's organizations not to make systematic distribution of this splendid literature in their communities.

In addition to the above, admirable portions of scripture, such as the gospels and Acts can also be had gratis from The Scripture Gift Mission, Eccleston Hall, Victoria, London, S. W. 1. The scriptures are printed on the best of paper, are illustrated and most attractive. The Scripture Gift Mission has been generous to furnish us with many hundreds of these splendid little booklets in Chinese, Russian, Japanese, and English, for use in our work in Manchuria. They can be had in almost any language.

The blessings of such splendid literature as mentioned above when distributed judiciously, backed by prayer, and followed up with an invitation to Christian services, cannot be over-estimated at this time when Satan is using every means possible to destroy or hinder the gospel. Surely God's people everywhere should avail themselves of this opportunity to present Him to the lost through the printed page, when it can be had for the asking and can be distributed so easily and effectively.

Charles A. Leonard.

### FORT WORTH

The Gambrell Street Church of Fort Worth has closed a series of meetings which were led by Rev. Hyman Appleman. We had a good religious revival, which we think will continue. This is where brother Appleman holds his membership. We often pray for his meetings when he is in other churches. His home church loves him, and gave him good support. We thank God for the consecration of this Christian Jew. The Lord gave us seventy-four additions to the church. There is a good deal of talk about a new building for our church. Bro. Appleman gives us a tithe to be spent according to the will of the church. He offers us a second tithe if we go into the building program to be used for a new meeting house. We offer him another meeting at his next open date Oct. 1936. No man can hear him through a meeting without having a new appreciation for Calvary's atoning blood. May the Lord continue to bless the churches through this good and Godly man.

P. F. Squyres, Pastor.

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

## On To Hattiesburg

Just ten days and the Mississippi Baptist Assembly opens at Woman's College, Hattiesburg. Have you already made your plans to go? It will be six days of wonderful experience. Every department of our State Board has a part on the program. In the B. T. U. plans we will have conferences for Adults, Seniors, Intermediates and Juniors. There will also be a conference for Junior and Intermediate Leaders and all interested in that work and a conference will probably be planned for General B. T. U. officers one day and Associational B. T. U. officers another day. One day while there we will make a special trip to Biloxi for those who go via the big bus that leaves Grenada at eleven o'clock the morning of July 6th. How about coming along on this bus with us? The rates are \$10.00 from Grenada and points south to Jackson, and \$9.00 from Jackson and points south. Special rates, lower than these, are offered for families or other groups of five or more, better write for information or send reservation fee of \$2.00 to Auber J. Wilds, Oxford, Miss. This deposit will be counted a part of your \$10.00 or whatever rate you have. The schedule of the bus will be near the following:

|                    |       |
|--------------------|-------|
| Leave Grenada      | 11:00 |
| Duck Hill          | 11:25 |
| Winona             | 11:50 |
| Vaiden             | 12:10 |
| West               | 12:35 |
| Durant             | 1:00  |
| Goodman            | 1:30  |
| Pickens            | 2:00  |
| Canton             | 2:50  |
| Arrive Jackson     | 3:30  |
| Leave Jackson      | 4:40  |
| Mendenhall         | 5:40  |
| Magee              | 6:00  |
| Mt. Olive          | 6:60  |
| Collins            | 7:00  |
| Arrive Hattiesburg | 8:00  |

## Florence Organizes B. A. U. and Story Hour

It was the happy privilege of your State Secretary to work with the Florence church for several evenings recently and one of the results was the organization of a B. A. U. and a Story Hour. Mrs. J. R. Taylor was elected as the leader of the Story Hour and the following officers were elected for the B. A. U.: President, J. R. Taylor; Vice-President, Mrs. Carl Burns; Corresponding Secretary, Mrs. Dave Butler; B. R. L., Miss Irene Laird; Treasurer, Mrs. Clarence White; Secretary, Mrs. Pleas Berry; Group Captains, Mr. Dave Butler and Mr. Carl Burns. Mrs. Roy Wallace was placed on the Membership Committee; Mr. Clarence White the Instruction Committee; Mr. Roy Wallace the Missionary Committee, and Mrs. F. T. Single-

tary the Social Committee. The organization started with twelve members and on the following Sunday night, the first meeting, fifteen had been enrolled. Three classes were taught during the study course with Rev. A. W. Talbert of Jackson and Miss Almata Reeves of Johnston Station teaching the Juniors and Intermediates. On Thursday evening for the social feature Rev. Homer Ainsworth, Miss Nola Ainsworth and Mr. Vernal Stockstill of Magee came up and entertained the crowd for a while after which delicious refreshments were served. Pastor O. P. Moore enjoys the confidence and cooperation of this splendid church and is leading in a progressive program.

—o—

## Our Mission Study Course Book for This Year

You will remember that last year we had a special missionary book giving us the reports of our various boards. This year we are improving this book by having a special arrangement of the reports that will make it a more attractive book for class work. The title is "Witnessing at Home and Around the World" with the sub-title, "A Study of Southern Baptist Missions for 1935." This book is available at the Baptist Book Store, Jackson, Miss., and sells for 20 cents. It ought to be studied by every Senior and Adult union and we hope it may have a large circulation. Plan now to have your union study this book soon.

—o—

## Greenville B. T. U. Backs Full Church Program

At the evening services of the Greenville church sixteen of the young men have charge of the ushering and offering and about eighteen of the boys and girls make up the choir. This program has been going on for about two years and no one ever worries about the music for they have never failed. The B. Y. P. U. members carry on a distinctive mission work every Sunday by having a group go to the jail and also another group goes to the poor house. They have short messages, prayers and singing. This is just what all B. Y. P. U.'s should be doing in kind, it is putting into practice your training.

—o—

## Associational B. T. U. Meeting Time

On the first Sunday in July is the regular time for the meeting of the Associational B. T. U.'s in Mississippi. Last quarter first Sunday proved to be a great day, the reports came in from all quarters telling of the successful meetings that were held. This being the summer quarter it ought to be the BANNER meeting of the year. Let every union be represented in the



DR. CLYDE L. BRELAND

Pastor First Church, Richmond, Ky.

He will assist his father, Rev. R. L. Breland, in a meeting at Coffeetown, beginning July 2; then at Coldwater Church, Nashoba County.

meeting. There are a few associations that meet on the fifth Sunday, we hope that can be changed before next year as the fifth Sundays do not run quarterly. The first Sunday can be made successful, why not give it a good try!

—BR—

## S. S. ATTENDANCE JUNE 25

|                            |     |
|----------------------------|-----|
| Jackson, First Church      | 852 |
| Jackson, Calvary Church    | 785 |
| Jackson, Grif. Mem. Church | 593 |
| Jackson, Davis Mem. Church | 408 |
| Jackson, Parkway Church    | 209 |
| Jackson, Northside Church  | 99  |
| Brookhaven, First Church   | 550 |
| Hattiesburg, First Church  | 518 |
| Laurel, First Church       | 504 |
| Laurel, West Laurel Church | 436 |
| Laurel, 2nd Ave. Church    | 254 |
| Laurel, Wausau Church      | 53  |
| Pine Grove Church          |     |
| (Jones Co.)                | 107 |
| Mt. Oral Church            |     |
| (Jones Co.)                | 92  |
| West Point, First Church   | 215 |
| Tylertown Baptist Church   | 212 |
| Tylertown Baptist Church   |     |

|                            |     |
|----------------------------|-----|
| (June 6, 1935)             | 230 |
| Springfield Baptist Church | 120 |
| Sherman Baptist Church     | 91  |
| Clear Branch Church        |     |
| (Rankin Co.)               | 79  |

—BR—

## B. T. U. ATTENDANCE JUNE 23

—o—

|                            |     |
|----------------------------|-----|
| Jackson, First Church      | 134 |
| Jackson, Grif. Mem. Church | 172 |
| Jackson, Davis Mem. Church | 176 |
| Jackson, Parkway Church    | 100 |
| Jackson, Northside Church  | 36  |
| Laurel, First Church       | 147 |
| Mt. Oral Baptist Church    |     |
| (Jones Co.)                | 57  |
| West Point, First Church   | 103 |
| Brookhaven, First Church   | 145 |
| Springfield Church         |     |
| (Scott Co.)                | 74  |

—BR—

Old Lady: "Son, can you direct me to the People's Saving Bank?"  
Boy: "Yessum, for a quarter."  
Old Lady: "Isn't that a mighty high pay, my boy?"  
Boy: "No, ma'am; not for a bank director."—Clipped.

## BARGAIN

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THE BAPTIST RECORD

P. O. BOX 530

JACKSON, MISS.



### General Theme "THE UPLIFTED BANNER"

(Read at W. M. U. District Convention and sent to the Record by request.)

Personal Service Assignment:  
"Constrained By His Love."

One day, long ago, after a breakfast on the beach, the risen Lord said to his friend Peter, (who was leader among his disciples), "Simon, son of John, lovest thou me more than these?" Peter said, "Yea, Lord, thou knowest that I love thee." And Jesus replied: "Feed my lambs."

Today, if those of us who are considered leaders in our churches should be called and questioned regarding our devotion to the Master like Peter was, I believe He would say, "If you love me, feed my lambs." The same message to Peter on that morning has come down through all the ages to every Christian man and woman, boy and girl. Every one who loves Jesus in the way in which he should, will be so "constrained by His love" as to be up and doing for the Master. And, as Peter was admonished to give proof of his love in the command "Find my lambs," so are we to give proof of our love in the same way. Christ says to us today, "Feed my lambs."

Perhaps some of us might question: "But, Lord, who are these lambs of whom you speak?" And I think He would point out to us that large group of shut-ins; the dear old people, once pillars in our churches who wrought so well in former days, but who are now too frail and feeble to attend the house of the Lord with regularity. He would surely have us mindful of these. Then, there are those who are ill, some in hospitals, some in sanatoriums, some in homes for aged. And, there are those who must care for those that are ill. They too, need our ministry of love.

There are those who cannot go to our Sunday school and church services because of lack of necessities and because of lack of transportation. If these things cannot be supplied, surely the Lord would not have us leave them out of our ministry. They need our visits of spiritual help and comfort.

There are some in penal institutions whom He would have us remember. Then there is that great group of mothers at home with their tiny ones,—little ones such as Jesus lifted into His arms and blessed. All these, too, He would have us remember with a cheery visit and a word of encouragement.

Now, how do we know that the Lord would say, "My lambs are the shut-ins, or the sick, etc.?" Did He not say, "When the Son of man shall come in all of His glory . . . the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me

in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

But again the Lord said to Peter, "Do you love me?" and to his reply were added these words, "Feed my sheep." And again, I think He would say to pastors, general superintendents, and other leaders in our churches (as He said to Peter), "Feed my sheep." Would we wonderingly ask, "But Lord, who are thy sheep?" Then he would reply sadly, "That large group of neglected ones, the shut-outs." They have to work on Sundays; they cannot come and study the Word with us and we ask, "But, Lord, what can we do for them?" I think He would have us look about and see what others are doing for them. Maybe we can carry the Word to them if they can't come to hear the Word with us.

Now Peter was grieved because the third time the Lord said "Do you love me, . . . then feed my sheep." We may feel grieved too when he says, "Look after that still larger group, the stay-outs." We say, "But Lord two and a half million of them are church members. It's just as much their duty as mine to go to church and Sunday school, to study the Bible, to pray—to give—to serve. Why should I worry with them. The church and Sunday school are here for them. I'm not responsible if they do not come." And then we read in Deut. 28:47 and 48 a description of them: "Because thou serveth not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee in hunger and in thirst and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee"—and we sadly shake our heads, feeling that they are getting off lightly in this generation for not serving the Lord with a joyful heart.

Next we see another great group who are in need,—these are the indifferent ones who are not interested enough in themselves to come under the teaching of the Word, and the influence of the Gospel message. These are the lost who have resisted many urgent invitations to come. "Lord, surely you can't mean that you expect us to feed these! What could we do for them?" But let us recall that Jesus, "when he came out saw much people and was moved with compassion toward them because they were as sheep not having a shepherd and he began to teach them many things." If we are "constrained by his love," and if we have Christ's compassion, we shall feel our obligation to those neglected throngs, as many of them in most of our communities as we now have enrolled in our Sunday school and church.

All about us there is need,—temporal and spiritual need. The field of service is boundless. Shall we erect in this boundless field the "Uplifted Banner"? Are we "constrained by his love" in that we shall raise the banner high through service? Have you heard the Mas-

ter say "Do you love Me, then feed my lambs"? Do you realize the force and the significance of "Inasmuch as ye have done it unto one of the least of these"? Do you realize the awfulness of the words "Depart from me, ye cursed, into everlasting fire"—just because we do not have the love of Jesus and are not feeding his lambs and have not engaged in the ministries of service incumbent upon disciples? Does it not grip our hearts? I cannot but believe that Baptist women will look about and feel and be moved, not to mere emotion, but to compassion; and that Baptist women will be "constrained by His love" until we shall extend a loving ministry to these too long neglected hosts and gladly prove our love and sincerity and devotion. Then when the Master shall say "Do you love me?" we may joyfully reply "Lord, thou knowest that we love thee; see, we are feeding thy sheep."

Mrs. J. L. Keeton.

### AMAZED

"Amazed," "Astounded," "Confounded," "What meaneth this?" "Thou art beside thyself with having madness." These and similar New Testament terms have often been used during the recent revival days at First Baptist Church, Philadelphia, Miss. The students came first, beginning services on Wednesday evening and holding early morning watch at 6 o'clock. The students visited throughout the day, holding also 11:00 o'clock and 7:30 o'clock evening services and another prayer service after the evening hour. Saturday night an all night prayer service was held and was a most delightful and powerful experience to over thirty participants. Prayer for the unusual was made and it happened at the Sunday evening service with nearly a half hundred consecrations among the young people and several offering for special service. The students offered nothing sensational in method but real dependence upon the Holy Spirit. He appears sensational to those who do not know Him.

Into this situation came Dr. Dobbins, leading us further in revival services with the church heart warm. Morning watch was continued at the lake by the young people, one hundred and five being present one morning. Eight o'clock service was had followed by a thirty minute evangelistic conference and the people stayed.

We visited some during the day. The girls held a 6:45 o'clock prayer service at the lakeside for friends.



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A thirty minute conference with church officials was held at 7:30 o'clock, regular service at eight followed by a deacons' prayer meeting and intermediate conferences. Results 33 additions, mostly for baptism, and reconsecration of many church leaders and others. We closed with a high hour Sunday evening. Never has the very breath of God moved upon a small group within a church in greater fashion within my experience. I wish all had been reached and touched. Some said it was a bit of religious insanity. Another replied "Let's have more insanity like it. We have been needing that kind for a long time."


The young people demanded another all night prayer meeting the second Saturday evening and a larger number participated than in the first. The fine thing about it was that the regular meeting helped conserve many of the gains made during the students' retreat.

Dr. Dobbins was God's man for the hour and what a worker, never hesitating as the service multiplied. Otis J. Thompson led the singing in masterful fashion.

Hugh Brimm led the students. His associates were, Hugh McDonald, Miss Ruby Peeples, Miss Rowena Gunter, Paul Stevens, Miss Mary Beth Lassiter, Chas. Lewis, Miss Dorothy McCool, and Miss Inez Gunter.

We shall try and conserve gains under the Spirit's leadership. Psalms 103:1. Psalms 37:5.

Yours in His service,  
D. A. McCall.



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# SALEM BAPTIST CHURCH

Brother Moderator:

When we in our imaginations turn the wheels of time backwards and visualize the conditions existing when the Salem Baptist Church was founded, we can better appreciate the good faith and religious zeal of the early members of this little country church in their wise and good undertaking. One hundred years ago today, Mississippi had been admitted as a sovereign State in the Union only eighteen years, the treaty of Dancing Rabbit Creek made with the Indians was only five years old, and the Indians believing they still held the right to remain in their homes and enjoy their hunting grounds if they so desired were residing in different sections of the county. Oktibbeha County had been established only one and a half years, and it was two years before the incorporation of Starkville as the county seat of justice.

Only small tracts of land in scattered sections had been cleared and put in a state of cultivation, the whole section of country was mainly virgin forests, with deer, bear, and wild turkeys in rich abundance, the public roads were merely country trails, practically impassable in winter, slavery was in full force and effect, and the minds of the early settlers, migrating from Tennessee, the Carolinas, Virginia, and other sections of the United States, were mainly concentrated on the development and exploitation of the rich alluvial lands which had been so recently acquired.

Still these pioneer settlers were looking for permanency in their country life and wisely appreciated the necessity of building upon a foundation of eternal verities, the doctrine of the Christian religion, as being the only safe and sound basis upon which they could rely to preserve the integrity and insure the prosperity of Southern civilization through the coming years. Accordingly, they met together and unanimously agreed to take the necessary steps for the founding of a church of Christ. This action on the part of these good Christian people is to be most highly commended and is an impressive lesson to succeeding generations to observe the injunction, "Disturb not the ancient land-marks of the fathers." I refer more especially to the land-marks set in our religious life and the ethical world. At this historic meeting, the following agreement was passed: "We the undersigned living round about Byington's old school house in Oktibbeha County, Mississippi State, having been baptised by immersion on a profession of our faith in Christ and then dismissed in order from our respective churches, and now believing it to be our duty and that it will advance the cause of the Christian religion, and greatly promote our happiness to form a Church Compact, where gospel discipline may be kept up, and the ordinances of the gospel regularly attended to. Having first given ourselves to the Lord and now voluntarily give ourselves to one

another in the fear of God. Holding ourselves accountable to one another and to the body of the church and subject to its control and not separable therefrom without the consent of the church—We do now jointly agree to call a presbytery to attend us on Friday the 12th of June 1835 to examine our strength and standing and if they deem it proper to constitute us into a Church Compact." In testimony whereof we have hereunto subscribed our names:

Males: Jos. Middlebrooks, John Daily, Bently D. Arnold, Nathan Tabor, Seaborn S. Middlebrooks, Levi B. Johnston, James B. Middlebrooks, total 7; females, Mariah Tabor, Jane Middlebrooks, Nancy Arnold, Elizabeth Middlebrooks, Sophia Johnson, Matilda Daily, Permelia Keen, Huldah Zubar, total 9; grand total 16 charter members.

This is indeed a call from the wilderness for an opportunity to serve in the Master's vineyard. If the opportunity for service should be limited to only the large churches in the metropolitan centers then the loss to the civilization of the world would be beyond measure.

Friday, June 12th, 1835

In accordance and agreeable to the above request: We, Wm. Calloway and Gabriel E. Nash met the above named members and after satisfactory examination finding them sound in the faith and in the doctrine of grace, and from the authority of their letters and a profession of fellowship and with another do hereby constitute them as a legal organized Baptist Church of Christ, upon the abstract of principles as adopted by the Butta-hatchie Association and they are hereby clothed with full authority to open a door and receive members, to deal with disorderly members by reproof, excommunication or otherwise, to form and adopt such rules of decorum as they may deem necessary for the internal government of the church and for the purpose of keeping clean the house of God, independent of any other church or combination of churches. In testimony whereof we subscribe our names the day and date above written.

Wm. Calloway,  
Gabriel E. Nash,  
Presbytery.

The young church goes into action as follows:

The presbytery having looked into our strength and standing and having pronounced us a regularly constituted Baptist Church; adjourned having performed their duty—Therefore, we the constituted members of this church in conference: On motion agree that Elder Wm. Calloway take the Chair as Moderator pro-tem and brother Alanson Nash act as Clerk pro-tem. The church being organized proceeded to open the door for the reception of members. Received brother Gabriel E. Nash by letter not only as a private member but as a regularly ordained minister of Christ. On motion and second agree that the church of Christ at this place be known and called by the name of Salem. On motion and second

agreed that the Saturday before the third Lord's day in each month be known as our regularly conference days. On motion and second agree that brother Seaborn S. Middlebrooks serve as Church Clerk. The following articles were then adopted:

## Articles of Faith

We believe in only one true and living God, the Father, the Word, and the Holy Ghost.

We believe that the scriptures of the Old and New Testaments are the words of God and the only rule of faith and practice.

We believe in the doctrine of election and that God chose His people in Christ Jesus before the foundation of the world.

We believe in the doctrine of original sin and that it is the cause of all actual transgression.

We believe in man's impotency to recover himself from the fallen state, that he is in by nature, by his own free will and ability.

We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

We believe that God's elect shall be called, regenerated, and sanctified by the effectual operation of the Holy Spirit.

We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are subjects and the true mode immersion.

We believe that the saints shall persevere in grace and never fall finally away.

We believe in the resurrection of the dead and a general judgment.

We believe that the punishment of the wicked and the joys of the righteous will be eternal.

We believe that no person has a right to commune at the Lord's table, but those who have been legally baptized.

We believe that no member has a rite to the administration of the ordinances only such as are regularly baptised, called to the work of the ministry, and come under the imposition of hands of the Presbytery.

The church then felt duly qualified to prescribe certain regulations to be observed by the members in the proper management of the organization and to insure the best results; accordingly, the church duly considered, and passed the following:

## Rules of Decorum

Meetings shall be opened and closed by prayer.

A moderator and clerk shall be chosen by the church.

The moderator shall be deemed a judge of order and shall have the right to call to order at any time.

Any member not satisfied with his decision on any point of order may appeal to the church.

But one member shall speak at

a time and he shall rise to his feet and on obtaining leave shall proceed.

The moderator when addressed for leave of speech shall grant the same by naming them or otherwise.

No member shall be interrupted while speaking unless he depart from the subject in debate or use words of heat or personal reflection.

Every motion made and seconded shall come under the consideration of the church unless withdrawn by him that made it.

Every case taken up by the church, after time for debate, the moderator shall take the question and announce the decision.

No member shall depart from the service of the church without leave of the moderator.

No member shall speak more than three times to the same subject without leave obtained of the church.

The appellation of brother shall be used in an address to each other.

The moderator shall have the same privilege of speech as other members provided he appoints some brother to fill the chair, but shall not vote unless the church be equally divided.

No person shall be allowed in any practice that has a tendency to interrupt the church in time of public worship.

All the business of the church shall be done by a majority unless in the reception of members and that by an unanimous vote.

Any male member absenting himself for two church meetings in succession, it shall be his duty to render in his excuse for his absence.

That any member of this church that dances after this date, that such member or members shall be dealt with as the church may deem proper. This article was a later addition to the rules.

Any member violating the foregoing rules shall be liable to be dealt with as the church may think proper.

These rules shall be subject to alteration or amendment when a

Continued on page 16)

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## SALEM BAPTIST CHURCH

(Continued from page 15)  
majority of the church may think proper.

These rules of the church were rigidly enforced and many instances appear in the records where violations were brought before the church with a member under charges of "being in disorder" and were dealt with accordingly. One case appearing where a clerk of the church duly informed the church: That it had become his painful duty to advise the expulsion of his son from our further fellowship, for intemperance and immoral conduct. This was indeed heroic action. The recommendation was adopted.

That the Salem Baptist Church believed fully in its independence as an individual church unit is clearly revealed in the following resolutions, which were adopted unanimously:

1st. Resolved, That as it respects the liberal institutions of the day, such as foreign and domestic missions, Bible societies, Temperance societies, Sunday schools, etc., this church shall have full liberty of conscience to act as they may think proper, and that giving and withholding in such cases shall not constitute any breach of fellowship.

2nd. Resolved, That this church will not call any minister of the Gospel to take charge of the church, that is opposed to the above resolution.

Duly appreciating the primitive conditions of territorial environment, the scarcity of literature, and desiring to improve their morals and faculties by reading, the church in conference passed the following resolutions:

Preamble and Rules of the Library of the Salem Baptist Church: The time was, when the Baptists of this our beloved country thought themselves happy of being allowed the privilege of proclaiming the truths of the Gospel and of worshipping God, according to the dictates of conscience, but persecution has ceased, or at least the time no longer is, when we are subject to the sting of the lash or the confinement of the dreary prison for preaching the word of God and the truths of the Gospel, to wicked and priest ridden people. It is true, that our condition is a blessed one to what it was some seventy years ago. But brethren are we to be content with using in this day the first command or means given by our Savior to the apostles of preaching the Gospel and the truths thereunto belonging. That it is the unbounded duty of every professed follower of our Lord and Savior Jesus Christ to use all the means ordained or given by God for the purpose of spreading the doctrines and truths of the Gospel and of keeping error and heresy from among us, but few will deny. Believing as we do, that the press is a good and powerful means of enlightening and teaching the people the word of God, and that it is our duty to do all and everything that is in our power for the advancement of our Redeemer's king-

dom;

Therefore resolved, That this church proceed as soon as practicable to establish a church library under the following rules and regulations:

The library shall be the property of the church, so long as the church shall exist, but in case the church should go down, or be dispersed, then the books are either to be equally divided according to valuation amongst the Baptist churches of the county, or to be sold and the proceeds given to the American Baptist Foreign Missionary Society.

The library shall be raised either by donation of books or by collection of funds.

The church shall choose a librarian of its own number, who shall act as such until dissatisfaction shall arise either on his part or the part of the church.

The librarian shall inscribe in all works donated to the library by whom and when given.

The librarian shall keep a catalogue of all books belonging to the library. It shall be the duty of the librarian to keep a book and in that to certify when and by whom books are drawn out. No person shall be allowed to retain a book out of the library for a longer time than one month without the consent of the librarian. It shall be the duty of the librarian to forward to our depository or Publication Society the funds raised and to order such works as the church may direct.

It shall be the duty of a committee appointed by the church to raise funds annually by subscription from our own numbers, or any other person, to be paid out for such books as the church may think proper. The church shall decide what works shall be admitted to the library. The church shall have the power of directing where the library shall be kept.

The community at large shall be allowed the use of the library at the discretion of the librarian. It will be expected that all persons borrowing books from this library will take good care of them and if they should injure them, to make good the damage. The librarian shall report annually the condition of the library.

The Salem Baptist Church thus founded, with its articles of faith, rules of decorum, began at once to function in harmony with the other Baptist churches of the State, in due time established a Sabbath school, and undertook its useful work in the service of the Master's kingdom. At regular periodic times, the church held its meetings, and protracted meetings, received members into the church either by letter or upon a profession of faith in our Savior, in true Christian spirit, membership was extended to the negro slaves, the church called its pastors, elected and ordained deacons, elected moderators and church clerks, licensed one man to be a minister of the Gospel, and engaged in all the regular duties of the country missionary Baptist Church. During the hundred years

of its existence, the church has had its struggles and troubles, the church building was burned down, but amid all of its adversities, the Salem Baptist Church always remained steadfast in the faith and loyal to Baptist doctrine, and in its modest way performed Christian service as a country church.

On the church rolls were the names of many prominent men of Oktibbeha County, who have long since been called to their rewards. The names of pastors: George Tucker, J. C. Keany, J. T. Freeman, T. G. Sellers, W. F. Spragins, H. J. Vanlandingham, L. S. Foster, etc., the pastors of the Starkville Baptist Church usually, but not always, served as pastors of the Salem Baptist Church. Dr. E. B. Miller, West Point, Mississippi, served as pastor from 1911 through 1916. Dr. J. D. Ray, Starkville, served as pastor from 1917 up to the present time. As deacons, S. Stanefer, J. Dailey, P. Halbert, H. Bray, S. C. Harrington, D. A. Outlaw, J. E. Joyner, etc., at present V. M. Carpenter. As church clerks, A. N. Calhoun, William Walker, E. Nash, W. T. Moore, C. W. Jordan, W. H. Harvey, etc., at present D. W. Outlaw; and Glenn Foster, treasurer. Present membership: V. M. Carpenter, D. W. Outlaw, C. A. Dille, Glenn Foster, Murray Carpenter, Arthur Foster, Lawrence Foster, V. M. Harrel, Mrs. John Stiles, Miss Alice Hollinshead, Mrs. D. W. Outlaw, Mrs. James Foster, Miss Eudora Carpenter, Mrs. R. P. Hartness, Miss Kate Jordan, Miss Margaret Jordan, Miss Sallie Hollinshead, Miss Ada Lee Outlaw, Mrs. L. O. Junkin, Mrs. B. H. Bynum, Mrs. C. A. Dille, Mrs. Webb, Mrs. Eula Savage, Mrs. Glenn Foster.

The Salem Baptist Church pledged \$4,432.00 for the Baptist 75 million campaign and paid in \$4,673.36, thus overpaying the subscription, and was the first church in the county with its quota qualified. The W. M. U. was organized in 1914: Miss Eudora Carpenter, president; Mrs. D. W. Outlaw, secretary and treasurer. Membership at present: Mrs. B. H. Bynum, Mrs. D. W. Outlaw, Mrs. James Foster, Miss Eudora Carpenter, Miss Alice Hollinshead, Miss Sallie Hollinshead. It was through the Christian influences of the W. M. U. that Salem Baptist Church has been held together.

I beg to advise that it is indeed a sweet pleasure to me to participate in the hundredth anniversary celebration of the Salem Baptist Church, founded June 12th, 1935, under such primitive conditions, the church in which my father, William Walker, was an early devout member, assisting in the founding, in which he worshiped, and so greatly enjoyed the divine services. For more than sixty years, he has been peacefully sleeping in a Starkville cemetery. The good services and Christian influences of the Salem Baptist Church will continue to roll down the waves of time to finally break away on the shores of eternity.

B. M. Walker.

## A LETTER FROM THE PAUL BELL MEXICAN BAPTIST INSTITUTE

(Continued from page 9)

student preachers, young women in training and these orphans who are sent to us." May we all join him in this great enterprise; a sudden rise of the old Colorado may prove to be extremely tragic and brother Bell is so anxious to prevent it. The government men have urged him to buy the farm and offered their services as engineers to survey the ground, lay it off and help in the grading of it free of charge. But where is the money to purchase this land?

He also told us that he was extremely anxious over the fact that he had to buy groceries for all these people and he did not have a dollar in cash. He said that he would give a check. I spoke to a citizen of the pity of such a man having to suffer so much for lack of funds. He looked straight at me, grunted, and said, "that man can buy this town with his check, he will pay."

Today is Monday, and the Bastrop Fire Department is pumping out the water from the basement; we shall get after the mud later. Yesterday we moved to an old empty building in the higher part of Bastrop, then we waded a half mile to the mission and on to brother Bell's home. The whole farm is about ruined; dead chickens, hogs, and cattle everywhere.

Some may say we are crazy to endure such hardships. No, No, No! No, No, No!! The people who have every comfort in life, all the money they need and no hard work are the crazy ones, because they hoard God's wealth and are slow to help such worthy causes as this.

While in the street car the other morning two business men were seated together in the crowded car. One noticed that the other had his eyes closed, and asked:

"What's the matter, Bill? Don't you feel well?"

"I'm all right, Tom," said Bill, "but I do hate to see ladies standing."—Ex.

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